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CHRONICLE

The War.—On the western front nothing of vital importance has taken place. Neither side has announced any considerable victory, although the Allies claim to have pushed forward their lines at many points, seldom, however, more than a few yards at a time. North of Arras the French have carried one of the German positions. In the Champagne district they have also gained some slight advantage, which, however, has been counterbalanced by German successes near Perthes. German dispatches have laid insistence for the most part on the fact that the attacks of the enemy have been resisted and repulsed, and that the French offensive, especially at Les Eparges, Combres, north of Flirey, and at other points in the St. Mihiel wedge, has everywhere failed.

The principal success of the week seems to have been gained by the French over the strongly fortified German positions to the west of Colmar, in Alsace. Starting a new drive some miles to the north of the recent advance, which resulted in the capture of Hartsmannweiler Kopf, the French have pushed forward almost to Metzeral, on the river Fecht, and have captured the summit of Schnepfenreith Kopf, which dominates the slopes that lead down to the Rhine.

The situation in the Carpathians has apparently developed into a deadlock. Russian dispatches claim only minor successes, and dwell on the fact that the bad condition of the roads, brought on by the beginning of the thaw, has prevented military operations. Austrian and German reports state that the lull in the Russian offensive is due to the fact that the Russians are exhausted. Russian losses in the Carpathians are estimated by Berlin

and Vienna at not less than 500,000. These figures include not only killed, wounded and prisoners, but also sick and missing. It seems to be clear, however, that the Russian positions in the Carpathians are at present stronger than they have been at any time in the campaign. They still hold the Dukla and Lupkow passes and the territory to the south of these passes; they claim to have advanced within three miles of the Uzsok pass; and all along the mountains they are facing the Austrians and Germans on a front of 115 miles that stretches from Bartfield, which is situated just over the Hungarian border, to Stry, in Galicia. On the other hand, the fierce fighting which characterized their former attacks has given place to desultory engagements of an unimportant kind.

Experts have been predicting that if the attempted Russian invasion of Hungary did not succeed before the thaw set in, it would have to be deferred for several months. It may be that these predictions have already been verified, and that the Russians, seeing the necessity for delay, are content to wait and merely to hold their present hard-won positions. Their greatest danger for some weeks will be the maintenance of their communications, for the roads leading up to the mountains are rapidly becoming impassable. Meanwhile the Austrians and Germans are taking no chances, but are strengthening their lines to such an extent that of the Germans alone 350,000 men are said to be supporting the Austrians. Altogether the forces now facing each other in the Carpathians number, according to reports, 3,500,000. Some have described the recent fighting as the greatest battle in history; and it is certain that when active operations are resumed they will be conducted on an heroic scale. For the present, however, comparative quiet prevails, and the Russian invasion has been checked.

The British Government has offered to the Chilean Government "a full and complete apology" for the sinking of the Dresden in Chilean waters. The Chilean Government stated that the Dresden

Other Items having overstayed her time limit had been declared interned. Sir Edward

Grey hopes to explain the action of the British commanders on the grounds that the Dresden had not accepted internment, that the Chilean Government was unable to enforce its order, and that the Dresden might have made her escape unless the British warships had dealt with her summarily.

For three days in succession German aircrafts made raids on many towns in France and England, on one occasion by day, and on another approaching to within thirty miles of London. The Allies retaliated by raiding Freiburg, Strassburg, Metz, Rottweil and Baden. Practically no damage was inflicted. Little or no progress has been made by the Allies in the Dardanelles. Bad weather is assigned as the reason for the delay in active operations. The Turks are massing troops in the Gallipoli peninsula, and are bringing up from Constantinople many heavy guns to further strengthen the forts in the narrows, and especially Fort Kilid Bahr.

Holland is indignant over the sinking by a submarine of the Dutch steamer Katwijk. The Dutch vessel was at anchor off the Dutch coast, was flying Dutch flags, so brilliantly illuminated as to be unmistakable, and yet without warning was torpedoed and sunk within twenty minutes. The captain of the sinking vessel called for assistance to the submarine, whose periscope was clearly seen, but his appeal was unheeded. The crew were finally rescued by a Dutch lightship. Both Holland and Germany are taking steps to identify the nationality of the submarine, but their findings in the case have not yet been made public.

The account of the battle of Neuve Chapelle, recently published by Sir John French, points very clearly to the immense difficulties that must be faced and the casualties that must be expected before any marked change in the western battle line can take place. The British won the battle in the end, but only after long preparation, at very heavy cost, with a final gain of only half a mile on a front of several miles. The French offensive in the Champagne district and the capture of Les Eparges tell the same story.

Austria.—Stories of unspeakable barbarities perpetrated by the Russians in the provinces overrun by them have lately been reported by American correspondents.

*The Russian
Persecution*

Herbert Corey, the American war correspondent of the Associated Newspapers, writes:

The Russian made war in 1915 precisely as he made war in 1515. He ruined forever the lives of the unfortunate women who fell into his hands. He burned every house he came to. He acted up to the highest standards of old-time looters. He was followed

by a cloud of thieving peasants from Russia, who completed his work of destruction. He sent long, hopeless lines of women and children as prisoners to Russia. He broke every law of war between nations and every rule of human honor, and every consideration of decency.

"Americans," writes a correspondent, "seem to have no idea of the desolation, ruin and misery in Galicia caused by the Russian invasion. Things have taken place there which have no parallel in Belgium." The *Tijd* of Holland reports that two Jesuit priests were shot in a church at Lemberg, and tells of another member of the Order beaten to death. Still others were dragged away to Strakau. Two hundred and fifty inhabitants of a Galician village are said, in the same paper, to have been placed against a wall and given their choice between apostasy or death. They chose the latter. It is not possible to obtain further confirmation of these reports, but the campaign of making apostates of the Galician Catholics has been sufficiently established. Russia has shamelessly carried on a religious persecution against the Catholic Church. She has not spared churches, priests or even the head of all the Ruthenian Catholics, who has been subjected by her to the most unworthy treatment. Her past history has been one of intolerance and persecution and her present methods of dealing with conquered populations have been in full accord with her historical traditions. Not only Catholics, but orthodox Jews have likewise fallen victims to her fanaticism or systematic campaign of religious proselytism. It has been remarked in a missionary journal that Russian missionary work is always carried on by the Russian Government for purely political purposes in order to prepare the way for political power. It is in this way that the campaign in Galicia has evidently been planned.

France.—The French Chamber recently voted in favor of a law proposed by the Minister of War, M. Millerand, to incorporate into the army the recruits of the class of 1917. As the Minister of Finance

The Class of 1917 and the President of the Council had done on former occasions, M. Millerand in his speech on this occasion seized the opportunity of expressing his conviction of the country's determination to carry the war to a successful conclusion. He cautioned his hearers, however, not "to cradle themselves in a foolish optimism." The following was his explanation of the projected law:

Its object is to take preparatory steps in order that we may draw upon a portion of our resources in men. It is a law of prevision. It signifies our purpose to use the most effective means, and when the time comes for incorporating the class of 1917—should it so seem advisable—to have recourse to this measure only after we have already drawn upon all other available forces.

He then promised to aid in providing for even better sanitary conditions for the young soldiers than had been proposed by him when, on March 12, the Chamber voted for the incorporation of the class of 1916. In order to

interfere as little as possible with the teaching in the schools to which recruits of the class of 1917 might belong, he believed it prudent that volunteering on their part should not be closed until July 15, the end of the school term. The actual incorporation of these very young recruits is to take place when the Parliament decides, in case all other resources have been exhausted. The measure shows what tremendous sacrifices France has already been called upon to make. Yet the enthusiasm of the nation has not abated as the applause given to the speaker made plain. France is prepared for still greater sacrifices.

Germany.—"Protestants," says a recent wireless message from Berlin, "can not surpass Catholics in their spirit of sacrifice. Party spirit and religious bitterness have been banished from Germany by the great war." The occasion of

*Germany
and the Pope*

this statement was the visit paid by the Cardinal Archbishop of Cologne and the Bishop of Trier to army headquarters, to present the Emperor with the sum of 575,000 marks as a birthday gift. The money is to be devoted to the fund for war invalids. One of the liberal organs of Germany recently commented favorably upon the intimation given by the Secretary of State that the law against Jesuits must be abolished after the war. So, too, the Berlin papers, and in particular the *Lokal-Anzeiger*, which is in close touch with the Government, are enthusiastic in their praise of Pope Benedict XV. They admire his spirit of perfectly impartial neutrality toward all the belligerent Powers. In reference to the recently published interview with the Holy Father, they point out the extreme care taken by him not to offend against this spirit even by a single syllable. They extol no less his ardent love for peace and his deep charity toward his fellow men. It is natural that they should draw their own conclusions from his alleged appeal to Americans, but they make it clear that the sentiments are theirs, not the Pope's. The moral power of the papacy has been acknowledged by the German Government upon all occasions throughout the present war. The influence of the Holy Father has been well described by the *Kölnische-Volkszeitung*: "His activities to soften the harshness of war and restore peace," it writes, "not only show his great wisdom and gentleness, his great diplomatic skill and true neutrality, but likewise his influence upon mankind, the internal power and consecration of the papacy, the supernatural value of the Catholic Church and her undying merit in the religious renewal and moral rebirth of the nations." The continued American shipment of arms to the Allies is still causing comment. The sentiment of every German upon this important issue has been characteristically expressed by the German Field Marshal von Hindenburg: "Have the clever American business men," he asked, "ever vividly pictured for themselves a German soldier dying with an American bullet in his heart?"

Great Britain.—There has been a stir in certain English circles over the interpretation given by prominent parsons to Our Lord's injunction, "Love your enemies."

Novel Doctrine The *Times* considers the matter important enough for editorial comment, which is in part as follows:

... the words of the Sermon on the Mount are quite plain and can not be explained away: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." There they are, and you can obey or disobey them; you can think them right or wrong; but you can not doubt what they mean. At present they seem to command impossibilities, but they are not to be condemned or disregarded for that reason. The Christian doctrine is that we should always attempt impossibilities. In that the Christian is like the artist, who is an artist only because he attempts more than he can possibly do. The Sermon on the Mount sets before us a state of mind that we should aim at, not one which we are likely to attain in this life; and therefore it gives us extreme examples of that state of mind; examples not tempered to our infirmities, lest we should think our infirmities are virtues. When it tells us to love our enemies, it means, first of all, that we are never to think our hatred of our enemies righteous; it is against virtuous indignation, except when we are virtuously indignant with ourselves. The feeling of hatred, it tells us, is bad for us, no matter whom we hate; and we are not to answer hatred with hatred, or to feel a flush of virtue when we do so.

This surely is novel doctrine. Most Christians will conclude that, despite the Thunderer's protestation to the contrary, the Sermon on the Mount has been actually explained away.

Of late British criticism has been concerned with America's Note, in answer to Sir Edward Grey's defence of the "blockade" of German ports. The remarks

The American Note in the different papers are, on the whole, temperate. There is general recognition of American frankness, but there is no disposition to yield any point of the dispute. The *Times* states that the British will show neutral commerce all the consideration compatible with the object they have in view, to wit, the defeat of Germany. This paper then proceeds to say:

That object, we may again remind the United States, is as vital to us as the destruction of commerce with the Confederate States was to the Union during the Civil War. We did not then stand upon technicalities with them, and we feel that we may fairly ask them not to show greater jealousy of their extreme legal rights now that we are fighting for our existence than we displayed in 1861. There are some passages in this (American) Note which might be interpreted, did they stand alone, as indicating an inclination to treat particular points in a somewhat narrow temper. It is suggested, for example, that the blockade is not at present effective so far as Baltic ports are concerned. Was the American blockade of the Southern ports effective for months after it was declared? Americans know that it was not, but nevertheless we raised no controversy with them upon that score. The Note argues that whatever form of blockade may be adopted, it should be possible to conform "at least to the spirit and principles of the essence of the rules of war." To advance such a proposition to us is really forcing

an open door. We have done our best, and we shall continue to do our best, to apply that spirit and those principles in any adaptations of former usage to new facts and circumstances which may be forced upon us. The Note practically admits that it may be imperative for us to extend the blockading cordon across the approaches to neutral ports or countries, but it suggests that free admission and exit through that cordon might be given to all lawful traffic with neutral ports. There may possibly be room for differences of opinion as to what is, or is not, included in the term "lawful traffic," but it would seem that the substance of this suggestion is met by the Order in Council itself. That instrument provides for the grant of passes enabling ships to proceed to a neutral port, and we can not doubt that these passes are being issued in suitable cases. The Note invokes the Declaration of Paris. It should hardly be necessary to remind Americans that they are estopped from appealing to that document by the steady refusal of their Government to become a party to it.

After this there is a declaration that international law is conditional, and can hardly be obeyed literally unless both sides are prepared to obey it. Germany has flagrantly and persistently broken the condition, and England can not be regarded as rigidly bound, while her opponents arrogate to themselves a boundless freedom. Such is British sentiment; part of it will sound strange in the ears of Americans who know the history of our Civil War.

Ireland.—On Easter Sunday there was a parade and review in Dublin of some 25,000 National Volunteers, the largest military mobilization that the city ever witnessed.

*The National
Volunteers*

All were in uniform and about a third carried rifles. Colonel Moore and Mr. Redmond expressed their satisfaction with the order and discipline displayed, especially as the calling out of the reserves took away military instructors. The British papers that gave pages to the Carsonite parades took slight notice of this much more striking display, except to wonder that such good material had not gone to the front. Most of the Irish counties were well represented, except Dublin, where the Irish Volunteers, the original organization, preponderate. At the Gaelic Athletic Convention, held on the same day, motions to admit to membership associates of the army or police and volunteers to the present war were withdrawn. The National Volunteers' Convention added to the governing committee one representative for each city and county and four appointees by the Inspector General. Mr. Redmond, who presided, again complained that his offer, to substitute for the twenty thousand soldiers now garrisoning Ireland the Ulster and National Volunteers, had been declined, and asked, "What fatal infatuation had prevented the War Office from accepting that offer?" He insisted that the Volunteers should arm and drill, "to hold fast to what they had won and make sure that force would not rob them of the fruits of victory." They would ultimately become "a permanent military body at the disposal of the Irish Parliament to defend Ireland

at home and abroad, and remain a guarantee for the order, good government and liberty of the reborn Irish nation." Mr. Dillon added that when the questions interrupted by the war were resumed, 100,000 Volunteers would be summoned, and "then it would become manifest to every politician, English or Irish, that Ireland free and indivisible must be conceded, or they would want to know the reason why." The absolute sobriety of the Volunteers and of the many thousands that witnessed the review was favorably commented on by the press and the Father Mathew Association.

Colonel Lynch, the Clare M. P., who had been condemned to death for fighting for the Boers, was reprimanded by the *Freeman's Journal*, the Irish Party organ, because he had asked in Parliament,

Hostile Symptoms what was the Government's intention regarding the Amending Bill. In a

lengthy defence, he charged "the Front Bench of time-serving politicians" with having tricked to its face the Irish Party, who permitted them to use the war to cover up every lapse, and he promises to carry the question to his constituents. He is supported by Mr. O'Brien and those who, on various grounds, are opposed to Mr. Redmond's present policy. There have been many arrests and imprisonments and trials by court-martial in various districts for interference with recruiting and expressions hostile to the Government. The censorship of papers and private letters has grown more stringent, so that it has become increasingly difficult to estimate the direction of public opinion.

Mexico.—The Past Sovereign Grand Commander of the Scottish Rite Masons in Mexico has more to say than appeared in AMERICA last week. In giving the reasons why Masonry made war on the

More Revelations Mexican Church, he says among other interesting things:

There then took place events beyond the comprehension of those who could not investigate and determine the real nature of the phenomena, nor understand the degradation to which lifeless souls can reach. Former Liberals, well known for the strength of their principles, built private chapels and oratories in their homes to satisfy their families with Masses and other sacraments.

Continuing he remarks:

... About this time there started the socialistic preachings of Madero, which spread like a flash through every corner of the republic. With the faith of the inspired, with the fortitude of the apostle, Madero scattered everywhere his gospel of freedom, of love and of community of goods, and his words fell on the hearts of the people like the blessed dew bringing health, and life and promise of happiness, ... and the people, believing the promises to be true, dreamed of the distribution of lands and money, and of sharing in each and every one of the honors enjoyed on the pinnacles of power, to which only a selected few ever arrive. ... It (Masonry) helped Madero honestly and loyally, because he embodied its principles and preached its ideals. ...

Comment is quite superfluous.

TOPICS OF INTEREST

The Young Man and Public Accounting*

TO the young man contemplating a career, public accounting offers a unique appeal. It is the only profession which is not over-crowded, and in which, to use a commercial expression, "the demand is greater than the supply." In some of the old world countries, notably England and Scotland, public accounting is a profession of long and high standing. In the United States its development has been more recent; it is, in fact, even now only in its infancy. Nevertheless, the great commercial advancement of the country, and the rapid expansion of our credit system has created a fertile field in which the profession of accountancy has grown and thriven to a remarkable extent. It is estimated, however, that this field still remains ninety per cent. undeveloped.

In order properly to meet the demands made on it, the profession has undergone a great change. From the mere technical checking of accounts, in order to ascertain their correctness, it has become "the profession of business advice." Many business concerns now retain public accountants not only to make regular annual audits, but as advisers in business and financial affairs, in the same manner as attorneys are retained for the purpose of consulting them on legal matters. This is but the natural result of the conditions surrounding modern business. The keen competition of the present day, with the smaller margin of profit resulting therefrom, has made it imperative for the business man to have his accounts, the history of his business, in such shape that they not only tell him the truth, but tell it in such a way that he can understand it fully. False financial statements have led many supposedly prosperous men into bankruptcy. Furthermore, modern banking houses no longer extend credit on personality alone. They have found this a costly procedure. They now want to know what their loans are for and what is back of them. They want to see the financial statements. The business man has discovered that if he is fair to his banker in this respect, his banker will be fair to him, and that there is no better way to give his banker a strong feeling of confidence in him, than by periodically submitting certified statements prepared by impartial public accountants. An inquiry conducted a few years ago by the American Association of Public Accountants revealed the fact that a large majority of bankers offer better terms and rates, or at least look more favorably on loans to those borrowers who submit audit statements. The Association of Reserve City Bankers passed a formal resolution approving the submission of such statements, and even the Federal Reserve Board, in defining such commercial paper as will be accepted for rediscount by the Federal

Reserve Banks considered the question of certified accountants' statements, but postponed adopting any formal action until a later date. Finally, investors are realizing that one of their best safeguards is the impartial audit. They, too, are demanding audited statements. In fact, the whole tendency of the work of public accountants is to produce better, more honest and more efficient business.

These facts are mentioned merely to show the great inducements which this profession holds out to young men, provided, however, they are properly qualified. While there is a dearth of good public accountants, the field is full of those who have rushed into the profession without the slightest fitness for the work. They are a burden which the profession is obliged to carry. In order to protect the public from their incompetent work, thirty-three States have enacted Certified Public Accountant laws. The examinations for C.P.A. in most of these States are as strict as those for law and medicine. In spite of such laws, however, this profession, like all others, has its quacks. Nor must it be supposed that the work is easy. On the contrary it is the hardest kind of work, tedious and confining. Years of experience in the most monotonous details are required, before it is possible to take up properly the larger phases of the work. Many have neither the patience nor the inclination for such detail, and hence can never attain great success in the profession.

In general, it may be said that the qualifications and requirements essential to success as a public accountant are as strict as those of any other profession. Without entering into a discussion of all the requisites, the following can be regarded as fundamental:

In the first place, there is required not only a broad and sound general education, but a particular training in all the branches of practical and theoretical accounting and in business usage. In most States having C. P. A. laws a high school or equivalent education is required of those taking the examinations. Secondly, the successful public accountant must possess that peculiar inborn talent, that quick, clear, analytical and imaginative mind which enables him to visualize dry statistics, to see the real living things which are represented by cold figures. Finally, the successful public accountant must be a man of the greatest integrity and moral stamina. His position is a confidential one; his decisions are frequently accepted without question in important matters. As a consequence, he is laid open to influence of all kinds to color his opinions for the benefit of those seeking an advantage. The accountant who allows himself to be influenced wrongfully may secure a temporary gain but can never hope for permanent success.

With regard to the first requisite mentioned, it was not many years ago that the accountant's training had to be acquired entirely by practical experience, but of late years the many excellent colleges of accounts, finance and commerce, which have been inaugurated by various

*The thirty-first of a series of vocational articles.

institutions afford a means of acquiring a part of this training. Experience is, of course, essential, but the schools have been a wonderful help. Several of the Catholic colleges have inaugurated very thorough courses in higher accounting, notably, St. Louis University, Marquette University of Milwaukee, and St. Xavier College of Cincinnati.

The second requisite mentioned, the natural inborn talent, is something which can not be acquired. For real accountants, like real poets, are born and not made.

With regard to the moral standard of the profession, it can be truthfully said that it has been high. Nevertheless there have been instances where public accountants have betrayed their trust. A young man who contemplates entering the profession need only inquire about the fate of those who did betray the confidence placed in them to realize how important it is to preserve the greatest integrity under any and all circumstances. To the Catholic young man, the profession should have for this reason, a particular appeal; it is a profession in which the most scrupulous honesty is not only appreciated but is essential.

As to the pecuniary rewards, the profession of public accountancy offers as good, if not better, prospects than most of the walks of life. This is particularly true with regard to young men who, if they are qualified, are apt to secure a larger pecuniary return in this profession during the earlier part of their life than in the majority of other pursuits. When it comes to large incomes there are no statistics available. It is probable, however, that there is as large a percentage of public accountants with incomes from their practice of \$5,000, \$6,000 and even \$10,000 a year, as there are lawyers, doctors or engineers.

It must not be assumed, however, that the profession is over-paid, or that it offers a short and easy road to wealth. The work is hard, and it requires special training and special talents. In fact, it can be safely said that in consideration of the services given, there should be a general tendency among public accountants to increase rather than to lower their charges. The idea to be conveyed, however, is that the profession affords an opportunity to young men who have the necessary talents, and the application and industry to develop such talents, to put them to honorable and profitable use.

The young man who contemplates entering the profession and who has assured himself that he has the necessary talent, general education and knowledge of the principles of bookkeeping should endeavor to secure a position with a reliable firm of public accountants. At first his services could only be used in the mere detail of office work. He would be paid approximately \$60.00 per month for such services. In this way he would start his practical training. In the meantime, it would be of the greatest assistance to him to take a course in accounting, auditing and commercial law at a recognized college of accounts, finance and commerce.

As he progresses in his work, he will probably be sent out as an assistant or "junior" accountant, to do detail work under a "senior." Juniors are usually paid from \$1,200 to \$2,400 per year, depending on their experience and ability. During this period he should endeavor to pass the C. P. A. examinations and secure his certificate, providing, of course, there is a C. P. A. law in his State. As a "junior" accountant, he will progress faster if he secures the good will of the seniors under whom he works, by being faithful and loyal. The "seniors" can be of the greatest assistance to him. In due course of time he will be permitted to handle smaller cases and will gradually become a "senior" with a salary ranging from \$2,000 to \$5,000 per year, depending on his abilities. As a rule, larger incomes than this can only be secured by "principals," that is, by those having an interest in or controlling a firm. Principals must usually have, in addition to their other qualifications, executive and "business-getting" ability.

And during all this course of progress the one predominating motto should be: Absolute honesty and integrity under all circumstances.

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Mexico

THERE is no revolution in Mexico to-day. There is a condition of anarchy. Revolution is described in Webster's dictionary as, "The overthrow or renunciation of one government, and the substitution of another, by the governed." The Government of Mexico was not overthrown by the governed, it was overthrown by about two per cent. of the population with assistance from outside. No attempt at government has been instituted to replace that overthrow. Anarchy is described in Webster as, "Absence of government; the state of society where there is no law or no supreme power; hence a state of lawlessness or political disorder; the social state that is advocated by modern anarchists." "A polity without a head . . . would not be a polity, but anarchy." How much more is this the case in a polity which has half-a-dozen heads each fighting the other. Anarchy implies the total absence or suspension of government; chaos, the utter negation of order. Therefore I repeat, there is no revolution in Mexico to-day—but there is a condition of anarchy and chaos. It would be impossible to exaggerate the condition of affairs which obtains in the sunny, rich land south of the Rio Grande. It is all that has been written of it . . . and worse.

When General Victoriano Huerta left Mexico, a voluntary exile, the only semblance of a "Government"—properly so-called—which Mexico had after its three years of continuous disturbance disappeared; there has been

no attempt made by any of the Mexican leaders to replace it by any other semblance of Government. The bonds which united the various leaders during the time they were in arms against the government of Huerta fell asunder the moment their desideratum was attained. The "revolution" forthwith split itself up into a half-dozen bands of armed men, each fighting the others, to the utter ruin of the nation. The line of cleavage was not patriotism, nor a desire to advance the well-being of the nation, it was purely petty jealousy and ambition, the vehement desire of each chief to be *Primer Jefe*, mingled with which was a leaven of doubt as to the honesty of the intentions of all the others.

There is no fundamental difference between the aims of the various leaders, neither is there any difference between their mode of attaining that end. Each leader is out for himself. Each states, in interviews intended for the ears of the American people, that his is the cause of right, of justice, of liberty, that he is the real Constitutionalist—and that all the others are *sin verguenzas* who are devoid of patriotism, reactionaries, or worse.

Their methods are the same, suppression of the press, lest the real opinion of the people should be heard; denial of political and religious liberty; the dragooning of the people lest they realize their strength and fall on the insignificant percentage which has arms; robbery of public and private property; suppression of courts of justice; forced loans. Villa, Carranza, Zapata, Guitierrez, Obregon, they are all the same. Zapata carries on his banner the magic words: *Libertad, Constitucion, Justicia, Ley*—"Liberty, Constitution, Justice, the Law," the while he blows to the heavens passenger trains filled with hundreds of non-combatants, fires volleys into them, the while the wounded and living struggle to escape, and then sets fire to the wreckage. Villa murders foreigners and Mexicans with his own hands, carries off helpless women to satisfy his lust, issues decrees which amount to the appropriation of Mexican and foreign properties, such as mines, etc., holds wealthy Mexicans for ransom as in the old degenerate days when he was a bandit purely and simply—and not the "regenerator of the Mexican race." Carranza stays always in the safe places—there are few in Mexico to-day—far from the strife and war, he likes not to hear the bullets rattle in the battle, the while his generals, like Obregon and Coss, endeavor to out-Villa Villa in the unfortunate cities which fall into their hands. There they hound down priests and Catholic women, when they protest against the imprisonment of the clergy; take the food from the mouths of the people already on the verge of starvation; impose forced loans amounting to nearly a hundred million, and when the merchants refuse to obey this monstrous decree, endeavor—in the most open manner—to incite the lower classes to loot the homes of the rich.

The Carranzistas under Obregon evacuated Mexico City when they had robbed all that they could, and the "Liberating Army of the South" took possession. They

found the capital but an empty husk. There was not a stick of furniture in any of the Government offices, not even a typewriter or a bottle of ink. General Obregon may not be much of a hand at fighting, he is not making a very impressive showing against Villa the moment of writing (although his troops outnumber the Villistas), but when it comes to the wholesale looting of an evacuated city—like Mexico City and Guadalajara—there is no other "General" who can come near him. The Zapatistas found not a *centavo* in the treasury, there was not even a printing press left with which to print new bills. So the chiefs sent the soldiers out on the streets to beg.

In twos and threes they wandered about, looking cold and miserable in their dirty white cotton pajamas, and empty cartridge-belts, begging *un peso, Señor, para comprar pan* (a peso to buy bread). Some were satisfied with ten cents, and I have heard of no instance of their being refused—one hates to refuse a beggar especially when he has a rifle in his hand with the muzzle carelessly pointed in your direction. They were such a relief from the men of Obregon that the people were almost enthusiastic. It was so strange to be "asked" for your money. That was in the beginning—as the days passed, the popular enthusiasm began to wane.

Plagiar means to hold for a ransom. It is an old trick in Mexico, beloved of the bandits; it is as old as their national "Independence." The Zapatistas began to revive it in all their glory. They began to arrest—on suspicion of being Carranzistas—men and women of families reputed to be wealthy. The method was simplicity itself. A band of armed men rode up to any of the large houses, one dismounted while the remainder covered the entrance with their rifles. When the *criado* (servant) opened the door they asked who lived there; on being told, they said they came to arrest him as a suspected Carranzista spy. Probably the head of the house was a refugee in the United States—having fled before the Carranzistas—but that made no difference, they then demanded to see the Señora, and if she made her appearance, they covered her with their rifles and made her march between them to their barracks, where she would be held until her family paid the \$1,000 or \$10,000 demanded for her release. The effect of such an experience on a delicate, refined lady may be imagined—more especially as nearly all the best families in Mexico to-day are in mourning for some relative whose life has been snuffed out by the "revolution."

In Mexico City to-day there is not one family who has not the principle male members in hiding or exile. The Sisters expelled from the various convents have been taken into the homes of the better classes, they dare not appear on the streets, nor can they look out from the windows for fear of being seen by any of the spies with which the city swarms. Think of the continual anxiety, the frightful strain that all this is, waiting from hour to hour for a blow to fall, awakened night after night by the crack of rifles, absolutely helpless, defenceless.

When I left Mexico City on March 25 there was no light on the streets except that of the moon. What happened when the moon waned we do not yet know. There was little bread, beans, corn, charcoal, etc., except at prices far beyond the reach of the tens of thousands who have neither work nor money. The people were on the verge of starvation, and every day there were "bread lines" and "milk lines" and "charcoal lines"—and many went hungry because the stocks coming in from Toluca were small and not sufficient to meet the demand of the half-million hungry people. The train on which I left Mexico City was the last which ran even to Toluca—as Villa gave strict orders that no trains were to run into or out of the capital.

The Zapatistas when they took possession allowed the churches to reopen, and they permitted the celebration of Mass which had been suspended for the preceding fortnight by General Obregon. The people flocked to the churches in thousands, none of the sacred edifices were large enough to accommodate them and the lines stretched far out on the sidewalk. Having learned the lesson taught by Obregon that any number of people, however brave, can be dominated by a handful of armed men unless they are organized, the men of the capital immediately set about the formation of a *Defensa Social* which was to defend property and lives in case of future trouble. Thousands of the best young men in the city enrolled themselves, they got the sanction of the Zapatista governor to arm and drill, and the popular enthusiasm grew. Bank-clerks, merchants' clerks, students, professional men, workmen, all eagerly enrolled themselves under the banner of order, and a great demonstration was held on Sunday, March 22, in which nearly 20,000 men and women marched through the principal streets. There was perfect order. The following Tuesday a Decree was published ordering all the inhabitants of Mexico City to deliver up to the Zapatista commander all the arms and ammunition in their possession—*on pain of death*. It was a bolt from the blue—the people were terrified. In all they had about 3,000 rifles, and very little ammunition; if they delivered these up they would be at the mercy of the Zapatistas, or the lower classes, if they should rise up. They decided not to obey the decree. That was a few days before I left . . . what has happened since?

JOHN F. BARRY.

The Art of Augustus V. Tack

THE world of religious art has surely witnessed nothing more revolutionary than the recent exhibition of paintings at the Worch Galleries in New York by Augustus Vincent Tack, a Catholic artist of this city. The work of Mr. Tack is the fusion of two principles that, hitherto, have commonly been reputed to be more or less in antagonism, Catholicism and the school of impressionism, and the fact that the artist has breathed the spirit of Catholic art into the methods of the modern

school of painting is an important event in the present-day annals of religious painting.

It is important because here we have at one extreme a Catholic artist, who has imprinted the influence of his religion upon an aspect of art which has, rightly or wrongly, been associated with its purely humanistic side, and, in its degree, has come to denote the spirit of revolt against authority and tradition. At the other extreme is the rigidly conventional art of the school of the Benedictines of Beuron; a school that goes back to the earliest principles of Christian art, idealizing its subjects with the spirit of the cloister, conceiving them as with the divine unconcern of souls released from the burden of the flesh and its limitations, for whom there is no time, but only an eternal and ever-abiding present. The spirit of the Beuron art is the spirit of the clear vision. The spirit of the art of Augustus Vincent Tack is that of the vision seen through a glass darkly, afar off: not the attainment of the ideal, but the pulsating eternal struggle of humanity, groping onward toward that vision which shall only be attained when the flesh has cast off the shackles that weigh it down to the earth.

The five large canvases recently completed by Mr. Tack may very well be called a symphony in five movements, which has humanity for its theme. Each painting is complete in itself, yet each is but a part of the great message which the artist desires to teach in entirety. In each there is the sense of space which asks the question: Whence is Man, and whither goes he? And in the vast, limitless domain there is worked out the drama of the Fall and the Redemption. The paintings are on a large scale, and the method is that of pointillism; that is, the colors are not laid on with the brush, but are squeezed direct from the tube on to the canvas.

The first picture is entitled "The Remorse of Eve." It shows the figure of a woman, walking with bowed head and faltering steps from the eternal brightness, which she has forfeited, into the somber shadow of the life which is to be her portion henceforth. There is neither grace nor comeliness about her. Her hands are gropingly extended upward, her hair thrown forward across her face, and she stumbles, as though dazed with the terrible sentence of expulsion still ringing in her ears. Slowly she takes her way from the Paradise she has forfeited; a gaunt, gnarled tree darkens her pathway, and the roots and briars entangle her feet. Stricken as she is in her remorse, there is yet a note of hope, for the body is bent as with the tenseness of a listener, and back, in the vanishing brilliance, there is a promise, a hope of redemption. So, with her clasped hands, Eve would shut out the terrible words "Depart hence!" while one ear might catch the promise that in her motherhood there should come eventually a Saviour: thus is she portrayed strong and virile, for she was to become the mother of nations.

The second picture of the group, "Simon of Cyrene," is in strong contrast to the first. Against a vast back-

ground as of a near-by brilliant dawning, there is seen the powerful figure of a man, bowed down by the heavy weight of a cross, which he is carrying up the side of a hill. The figure is unclad, save for a scarlet loin-cloth, and the burden of the cross almost pulls him to the earth. In this, as in the other pictures, save the third, the artist has made the unclad figure the central point of his symbolism—a condition necessary for the complete enunciation of his message. The undraped figures symbolize the eternal and terrible scrutiny of God, in Whose sight all the wretched rags of self-respect, hypocrisy and complacency fall away, and man is seen to be as he really is: they depict the ineffaceable truth that nothing can hide Man from his Maker. So, in "Simon of Cyrene," Man is seen bearing his burden, which threatens to fell him to earth, and only the golden dawn which is so near lightens the picture of despair.

"The Madonna of the Everlasting Hills," which is the central picture of the group, is the breaking of the golden dawn, which was symbolized by the brilliant backgrounds of the former pictures. The Blessed Mary sits enthroned on the topmost peak of the whole world, and on her knee rests the Holy Child. The rising hills, which typify the patriarchs and prophets who pointed the way to this coming dawn, lie at her feet, and stretch away through the dim centuries to that unhappy day in Eden. Serenely throned above the world, the blue skies have come down and woven themselves into Our Lady's mantle. In her eyes is the unfathomable peace which was hidden from the remorseful Eve. Mr. Tack has made a very strong point in the picture of the Blessed Virgin, who is, together with her Son, the only one represented full face, as though she alone of all the creatures has seen the clear vision; that she and God were the only two who had looked on each other unveiled. The strong arms of Mary uphold her Divine Child, and He, all quivering with life and eagerness to leap down into that world which He came to save, stretches out one little hand to mankind to call it to himself; while with the other hand he points upward to His Mother, the Mother of all men. And above and beyond Mary radiates the light that was to shine upon a darkened world; the light that came through her sinless Motherhood.

Thou the root art, thou the portal,
Whence hath shone the light immortal.

A critic comments thus on the picture: "This canvas expresses the Universal. It contains elements of the Byzantine, the Italian primitive, the Gothic and the Modern, and encompasses, as does no other painting of the Madonna, four periods of Christian art."

In the "Pardon of Dismas" the artist has struck the note of eternal continuance. There is, as it were, a deathly silence. Beyond the figure on the cross is infinite space and timelessness. About the background roll the troubled clouds of uncertainty, and down the mountain the twilight gathers. The central background is broken by a gleam of golden light, and in its shining stands out,

in all its harrowing reality, the broken body of the thief on the cross. His ghastly form is all twisted in agony, and the glazed grin of death is fixed upon his countenance. The writhe of the death agony has scarce passed from his tortured frame, and from his lifeless hands and from the ropes that bind him to the cross there seem to drip slowly, drop by drop, all the agonies that man has suffered since suffering came into the world. His head is thrown back on his shoulders, his face turned upward, and his dead eyes rest upon that Figure which is on the cross above him. With exquisite imagination the artist has pictured only the lower limbs of the Crucified Christ, their pale delicacy standing out in strong contrast to the gross misshapen body of the thief: the contrast between the stainlessness of the Sinless One and the grossness into which the sinner has fallen. Where the Divine Figure disappears there is calmness and serenity; below Him is the unrest of the ages. Between the dead eyes of the penitent thief and the hidden face of Christ is the promise: "This day shalt thou be with me in Paradise."

The last picture of the group, "Resurgam," is perhaps the most symbolical of all. It represents a young man on a lonely mountain top, alone, for each man must work out his salvation by himself: in the whole spiritual universe there are, ultimately, but two persons, oneself and God, and this is the note upon which Mr. Tack insists throughout his religious art. The young man is seated upon a rock, his feet are held and fixed in the earth, his hands clasped behind his back and about him is the infinite void of illimitable space, voiceless and dark with the impenetration of unquenchable night, save in the far distance, where, down the mountain side, there glimmers the light of a coming day. Here are three things: The earth which has enslaved man and led him captive in its bonds; humanity, naked and bare in the knowledge of its own insignificance, but with its back to the darkness which is passing and half-turned toward the coming day. And, as the dawn grows brighter and comes nearer, so will the man rise from the earth that binds him, and at last, with a mighty leap, run forward to greet the sunshine of the full day. No longer, as in "The Remorse of Eve," is Man walking with bowed head and faltering steps away from the light. The darkness is now behind him, and he waits, in all the joy and virility of life, to bound from his shackles and cry throughout the limitless space, "Resurgam."

The only fitting home for these five pictures is high on the walls of some great cathedral, where they may cry their message to all who pass by. HENRY C. WATTS.

The Church of the Revolution

WE hear much in our day of the religion of socialism. It consists in the ardent longings of its votaries for the day of the social revolution and their eager and incessant strivings to hasten its coming. The dedication of the whole man, with all his powers, to this single cause

is compared with the true Christian's devotion to his Faith. To this vague, class-conscious worship of the revolutionary ideal Bouck White has now sought to give a local habitation and a name in his newly founded "Church of the Social Revolution." Its mission is to herald abroad "a new and stupendous gospel, the religion of industrial democracy."

The Church and its ritual are not to be taken too seriously, and certainly they would deserve no special notice here for their own sake. They are of significance, however, as a crystallization of what in rationalistic socialist literature is often proclaimed to be the deep religiousness and even the profound Christianity of the modern revolutionary movement. The fact that the movement was set on foot by renegade Jews and ribald atheists does not matter. "The socialist, though an atheist and a scoffer, infallibly has God in the self-same way" as "Jesus had God," wrote the Reverend Herman Kutter, and the *Christian Socialist* enthusiastically endorsed his words. (Jan. 15, 1908.) Doubtless the Church of the Social Revolution is no less broad in its views.

Its order of service opens with two songs fittingly selected to attune the minds of the comrades to a proper devotional or revolutionary mood, for the two words are here synonymous. The object of the new religion is then announced by the "leader":

To sing the folk upheaval and to grow a socialism of the heart, we are assembled. Unto us has been entrusted the high, glad gospel of democracy. Therefore with joy, with beauty, with strong devotion, let all the doings of this hour proceed. That so the revolution may be wrought in sweetness and in majesty. Till the Lord-of-the-uprising-of-labor shall have been enthroned o'er all the earth, and the people be established.

A third song now follows to promote still further "with joy, with beauty" and "with strong devotion," the religion of the revolution. The congregation then rises and in unison recites its covenant:

I enlist under the Lord of the blood-red banner, to bring to an end a scheme of things that has enthroned Leisure on the back of Labor, an idle class sucking the substance of the poor. I will not be a social climber, but will stay with the workers in class solidarity till class shall have been done away in fellowship's glad dawn. I will seek recruits for the Church of the Revolution, unto the overthrow of present-day society and its rebuilding into comradeship.

The lawful correction of the just grievances of labor, wherever they exist, is nowhere more strongly sanctioned than in the Catholic Church. But it is not by the socialist revolution that this is to be brought about. No abolition of classes was ever taught by Christ, but the solidarity of all classes and of all mankind is the doctrine of the Scriptures and of the Church. The sanctification of the individual life, the arousing of the public conscience and the consequent enactment and strict observance of the necessary social laws is the Catholic remedy. Not more, but fewer laws and better, duly enforced, are the need of

the day, laws based upon the teachings of Christ, just alike to all men and all classes.

A collection is next taken up. "The holiest cause that has come to earth in eighteen hundred years asks you for a money offering," is the invitation to give with generosity. This important duty performed, there follows "the consecration of the children to the cause of Human Freedom." The commandment of Christ regarding the Sacrament of Holy Baptism is announced to be an outworn superstition: "The morbid fear of the universe upon which the ancient rite of baptism was based is forever passed away." The new rite of dedicating the child to the revolution is to be of present value chiefly to the parents. In view of this twaddle it is quite natural for these socialists to reject Christ's doctrine on sin. For them sin has an economic aspect only. The great sin of the world is poverty. Not a spiritual, but an economic cleansing, they say, is needed. The ministration of socialism is spoken of as spiritual in its nature, because in its last results it is to bring about the spiritual renovation of the earth. Socialism would renew the individual by renewing the economics of the world, while Christianity would purify the social and economic life by sanctifying the individual without, however, forgetting the great public interests of the day.

The marriage rite of this Church of the Revolution may finally deserve a word of comment. Again, it is strictly in conformity with the doctrine which unfortunately finds favor in wider circles than those of mere socialism. "Where love is not," the church leader advises the couple before him, "marriage is not. No clergyman has the right to join a man and woman 'while life shall last,' but only while love shall last." There is no giving or taking of man or woman, but only the will to abide together, for better or worse, in a love which they resolve to make lasting. With this resolution expressed, their hands are joined and the ceremony is ended. The leader has only to "pronounce" them man and wife and tenderly commend them to the embrace of "the Everlasting Arms."

There is, apparently, no need of any belief in a personal God. The opinion of the leader of the Church of the Revolution himself is sufficiently vague. From his book "The Carpenter and the Rich Man" we may gather, however, that "the labor movement is the incarnation of God," and "the folk upheaval, God Incognito to-day." The new divinity, invoked as the "Lord-of-the-uprising-of-labor," may, therefore, be defined, it would seem, as the personification of the revolutionary impulses which arise from the hearts of the revolutionary workers. He exists "not in the realm of nature, but in the realm of the ethical." Souls dedicated to liberty, that is to revolution, are "a contribution to the being of God." Here, therefore, is a new religion and a new god. Together they answer perfectly to the aspirations of Marxian socialism.

JOSEPH HUSSLEIN, S.J.

The Daily Paper

THE discussion on a Catholic daily newspaper, which has been going on in AMERICA, has shown among other things how little Catholics have thought of such a project and how embryonic most men's ideas are on it. Every one must admit that from the premises laid down by most of the writers only one conclusion can be reached, namely, that a Catholic daily newspaper is impracticable and unfeasible. The premises, however, are wrong. It would not cost as much to run a daily Catholic newspaper as most of the writers seem to think. Approximately it would cost about \$400,000 a year to maintain a daily newspaper of ten pages with a circulation of 100,000. A New York publishing house equipped to produce a daily newspaper has given an estimate on the cost of producing and circulating such a paper of ten pages, 100,000 copies a day, as \$1,000 a day. This would include everything from inception to delivery. That the estimate is approximately correct can be shown from internal evidence of newspapers successfully published.

On a one-cent paper the publishers get one-half cent a copy. A paper with 100,000 a day circulation would, therefore, get a return of \$500 a day from the sale of the paper. The cost of advertisements in newspapers ranges from ten to forty cents an agate line according to quantity and quality of circulation. Newspapers average approximately 2,000 agate lines to the page. The advertising value of a page of newspaper therefore ranges from \$200 to \$800 a page. Successful newspapers carry from thirty to sixty per cent. advertising matter. A ten-page newspaper would therefore have to carry about three and a half pages of advertising matter.

A newspaper with three pages of advertising matter at the minimum rate, namely, ten cents a line, would have an income of \$600 a day from advertisements. Such a paper could easily command fifteen cents a line, at which rate three pages of advertising matter would give it \$900 return on its advertisements. Even at ten cents a line, however, \$500 from circulation plus \$600 from advertisements would give \$1,100 a day income. Deduct \$1,000 a day for the production and circulation of the newspaper, and there is left \$100 a day for interest on investment and for replacements and renewals. Interest on \$2,000,000 at six per cent. is \$120,000 a year, or approximately \$33 a day, thus leaving a margin of \$67 a day for replacements, repairs and for fluctuations in income.

An analysis of successful newspapers in Philadelphia and New York will support the approximate correctness of the estimate here given and the deductions drawn from the data just related. Many of those papers have less circulation than 100,000 copies a day and some of them have even less than 50,000. The amount of advertising they carry averages from twenty to sixty per cent. of the printed matter. It goes without saying that these papers do not pay a lower rate of interest on the investment than six per cent., as they would not remain in existence long if they did. Many of the existing newspapers which are capitalized at from one to three million dollars carry real estate in those parts of cities where real estate has a very high value, and obsolete machinery and equipment for which money has been paid but which no longer has much value as part of their capital. Their capital does not always represent the actual amount of cash put into them. They pay interest on the full capitalization and some of them a very much higher interest than six per cent. New conditions have arisen since most of them were established and new facilities for gathering and transmitting news have come into existence. In consequence a

plant and equipment for the production of a daily newspaper could be gotten up now for less money than is invested in older papers. It is probable that a plant and equipment for the production of a daily newspaper could now be established at an outlay of \$1,000,000 which could compete successfully with newspapers capitalized at \$3,000,000.

A factory for a newspaper would no longer have to be located in the most central part of a large city, where land has an extremely high value and where everything which enters into the production of the paper has to be hauled backward and forward at a heavy expense. The factory could now be located on a railroad siding where land is relatively cheap and where everything which enters into the production of the paper could be gotten from the cars without a second handling. An office could be maintained in the newspaper section of the city for business purposes, and this could be so intimately connected with the factory by telephones, and perhaps even by conduits operated by compressed air, that the space between them would be inconsequential. With a completely modern equipment for the production of a daily newspaper the cost of its production could be materially reduced.

A newspaper of ten pages with a circulation of 100,000 copies a day would be a good business enterprise, perhaps even a better business enterprise than one of a larger number of pages and a much larger circulation. In the newspaper business there is a limit upward as well as downward at which a paper is a first-class business. When the circulation becomes too low the paper can not get advertisements, and when it goes too high the return in advertisements becomes disproportionate to the increased cost of paper.

The heaviest item of expense in a newspaper, and the one which does not change much in its ratio with increase or decrease of circulation, is the paper. Paper costs about one-twentieth of a cent per page. For a ten-page paper of 100,000 circulation the approximate cost of paper is \$500; for a twenty-page paper of 100,000 circulation it is \$1,000; for a twenty-page paper of 200,000 circulation it is \$2,000. As the price which can be gotten for advertisements does not always increase proportionately with the circulation, and as the size of the paper has to be materially increased with the increase of advertisements, a point may be reached in both the number of pages and in the circulation at which a paper no longer is as good a business proposition as it was when it had fewer pages and less circulation. A newspaper which too far exceeds its competitors in circulation may suffer as much financially as a paper which is too far below its competitors.

Much of the matter which appears in the daily newspapers of this country could be improved by a condensation and orderly presentation. People want to know the news and to get it in a way in which they can understand it. An expenditure of a little more money on newspaper talent undoubtedly would reduce the cost of the newspaper itself. Since paper is the most expensive item it would be profitable to exercise economy in this item. European papers have much less bulk than American papers because they concentrate and put in order what they present to the public. Excision of the scandalous details given in our American papers would undoubtedly improve the papers and save money in their production.

In New York, Chicago, Philadelphia and St. Louis it would be relatively easy to establish a daily Catholic newspaper with a circulation of 100,000, and to secure from thirty to forty per cent. advertisements at from ten to twenty cents an agate line for it. The population of all these cities is over thirty-three per cent. Catholic. This Catholic population reads the daily newspaper the same as the non-Catholic

population and contributes its share to everything which goes into the newspaper business.

A careful study of the population of Philadelphia shows that approximately forty per cent. is Catholic. For thirty years over thirty-three per cent. of the marriages entered into in Philadelphia have been Catholic; for ten years about forty per cent. of the interments have been Catholic and, in 1913, forty-three per cent. of the births were Catholic. As the population of Philadelphia is over 1,600,000, it is fair to assume that there are nearly 700,000 Catholics in the city of Philadelphia. Approximately eighty per cent. of the parochial school children of the Archdiocese of Philadelphia are in the city of Philadelphia, leaving about twenty per cent. outside of the city limits. Upon this basis the Catholic population of the Archdiocese is nearly 900,000. There is, therefore, in the Archdiocese alone a large enough Catholic population to give a circulation of 200,000 out of the Catholic population for a Catholic daily newspaper. Besides, it is not unreasonable to expect that many non-Catholics would take a daily newspaper of the kind which a Catholic daily newspaper ought to be.

Could a Catholic daily newspaper get advertisements? The rank and file of the Catholic people are producers and therefore enter largely into the advertising problem. Surely fifty per cent. of the want ads. are from Catholics who are looking for employment or from people who need Catholic employees. While big business is not ordinarily in the hands of Catholics, it could not go on without them. Big business must have the patronage of Catholics and would have to advertise in a Catholic daily newspaper to get it. A Catholic daily newspaper with a circulation of 100,000 would constitute a good advertising medium because it would have a unity of thought back of it. Big business could not disregard either the sentiment or the needs of forty per cent. of the population of any large city.

Is a Catholic daily newspaper feasible? Many of those who have participated in the discussion have presented views of a Catholic daily newspaper which would make it unfeasible, but they have wrong ideas about what such a paper ought to be. Modeled on a Catholic weekly paper a Catholic daily paper would not be feasible. This is not derogatory to our Catholic weekly papers. Catholic weekly papers have a function far different from the function of a Catholic daily paper. One must put the Catholic weekly paper out of one's mind in trying to form a conception of what a Catholic daily paper ought to be.

A daily newspaper which would keep the public informed upon every subject without transgressing the commandments of God by scandal-mongering, backbiting and disedifying, would be a Catholic daily newspaper and would be welcome in every Catholic home. It would be in the newspaper world what a good, practical Catholic is in the business and social world, nothing more and nothing less. It would present to its readers what is going on in the world, through Catholic minds in harmony with Catholic principles and morals.

Men for the production of a Catholic daily newspaper exist and are now employed on non-Catholic papers. They often have to work against conscience and principles because there is no field in which they can work in harmony with them. What they are doing now under difficulties they could do better were a field open in which they could engage themselves without making such a sacrifice.

The chief difficulty in the way of establishing a Catholic daily newspaper is want of understanding and comprehension on the part of the rank and file of our Catholic people of what such a paper would mean to Catholics, what resources they have for it and why apparently they can not come together on it. Most Catholics think that a Catholic daily newspaper would be a good thing and that there ought to be such a paper. Many think that

it could not be established because it would not be supported by Catholics. Individually these will tell you that they themselves would support such a paper, but they do not believe that anybody else would. As a matter of fact, every Catholic would support such a paper without being solicited to do so and without even knowing why he did it. Psychologically all of us take the daily newspaper which comes nearest to looking at the important matters of life in the same way in which we look at them ourselves. None of us takes a paper long which quarrels with our religious principles and our ideas upon ethics unless there is no other paper less offensive to us to be had. A daily newspaper which would look at the important subjects of life from a Catholic viewpoint would soon find its way into every Catholic home.

Catholics may not read books and magazines as much as some of us would like to have them do, but they do read the daily newspapers. If we wish to reach and influence their minds we must get at them through what they read and not through what we would like them to read. It is preposterous to assume that they would not read Catholic daily newspapers. According to every principle which governs human conduct and every psychological law which actuates human beings, we have a right to assume that they would read them and we discredit ourselves in everything which we hold sacred when we assume that they would not read them.

Catholics build churches, schools and eleemosynary institutions without a moment's hesitation because they understand what these mean to them. When they have grasped the idea of what daily newspapers would mean to them they will establish them also. In establishing churches, schools and eleemosynary institutions they are led by men in whom they have confidence and for the rest they trust in God. It is their faith which operates. They are tied together in this faith into a force which can not be stopped by any obstacle, and the man who leads them applies the force for the end which he seeks to accomplish.

The establishment of a Catholic daily newspaper in a large city would really be easier than the organization and building up of a new parish with all that goes with it, did our people but realize their strength and have leaders for such a work in whom they would have confidence. It is, however, the work of laymen and as yet Catholic laymen do not quite fully realize their duties and responsibilities as laymen and do not sufficiently understand and sympathize one with another to enable them to accomplish such a task easily. When they have grasped the idea more fully and have gotten a better comprehension of their strength and resources, Catholics will establish Catholic daily newspapers as easily as they build churches and schools.

A Catholic daily newspaper ought to be established out of the resources of the rank and file of the people rather than out of those of the wealthy classes. The capital should be subscribed by the many rather than by the few. The faith necessary for such an enterprise is oftener found in Catholics of moderate means than in those of great wealth. Faith is often corroded by material prosperity and unfitted for such a superstructure. Besides there is a stability and a permanency in numbers which in a work of this kind would mean a great deal for its success. A Catholic daily newspaper in a large city owned by the rank and file of the Catholic people would not only find in the number of its stockholders a guarantee of its success, but also a protection against the temptation of sacrificing the ethical interests of the paper to its pecuniary interests.

The establishment of a Catholic daily newspaper is feasible, but only through efforts which have as part of their object an education of the rank and file of the Catholic people in what such a paper means, what resources Catholics have for the establishment of it and how they can apply the resources to the accomplishment of their undertaking. It may take some years to do it, but the beginning of the movement should not be postponed any longer. Pessimism and lack of confidence, one in

another, should be left out of the undertaking. Pessimism is a good brake-shoe on enthusiasm, but it should never be permitted to be more than a brake-shoe. There are enough self-sacrificing men and women of strong faith among us to do the work. What we must do first, however, is to crystallize ourselves into one force.

LAWRENCE F. FLICK, SR.

COMMUNICATIONS

Stamps should be sent for the return of rejected manuscripts.

"A Ludicrous Anachronism"

To the Editor of AMERICA:

It would appear to me that the last critic of Father Bull's "A Ludicrous Anachronism," while far too severe, has altogether mistaken the purpose of the article. Father Bull shows in "A Ludicrous Anachronism" wide reading, keen observation and deep thinking. He never contended that the Church is not hated and persecuted in many ways by its enemies. I am sure he has read "The Present Position of Catholics in England," knows something of their position in America, and is well acquainted with all the facts told by his latest critic.

His theme, as I took it, was to prove that methods pursued by the enemies of the Catholic faith two hundred years ago are ludicrous at the present day. The Titus Oates plot would certainly be an anachronism even in England to-day. The methods that succeeded in burning the Ursuline convent in Boston could scarcely hope of success at the present moment. Nor do we expect the *Menace* methods to succeed here in Philadelphia in a second burning of St. Augustine's Church.

Calumny, lying, forgery may succeed when the victim is unknown. We Catholics were unknown when such methods succeeded. We are not known now in some parts of the country east and west, but how much better known are we to-day than in the days of the Know-nothings? We are some sixteen millions. To vilify one-eighth of our population is a most absurd method and altogether out of time in view of modern methods of intelligence. With our present forces for correcting the falsehood it is a laughable anachronism, in a certain sense, because of its futility. It may succeed in "Tom" Watson's country, or in the backwood towns of Pennsylvania or Vermont, but in general the method can not succeed. Every Catholic has some Protestant friends, say three, who know that the vile sheets attacking us are plainly lying. Most of the intelligent Protestants deprecate and regret such methods, even those who forward and encourage other methods mentioned by Father Bull's latest critic.

Holiness is a visible mark of Christ's Church as well in America as elsewhere. Our Catholic forbears builded well in this country, and their children of to-day, whatever defections have taken place, however much more the faithful could do, are not as a body unworthy of our ancestors. In the face of this example of Catholic virtue, piety, sacrifice, how vain are lies and calumny, wherever we are at all numerous. A certain brand of bigotry thrives on the ignorance of those who do not know us. This was possibly successful years ago. To-day it is impossible of success. The Church will always suffer opposition; as in the past so to-day and to-morrow. The kind of opposition will vary with conditions. Father Bull is right in saying that opposition that succeeded when we were only a handful is an anachronism when we are one-eighth of the population of a country for which we have bled and died. We want to be known just as we are. We are kept before the public mind by this

brand of bigotry. The American public, noted for its fairness, in the endeavor to verify before condemning, will see us as we are. What will be the consequences? The campaign of lying and forgery will fail. No Catholics will become Protestants. Many who are to-day Protestants will become Catholics. Consequently this particular phase of bigotry may well be termed an "anachronism" and is well described as "ludicrous."

Philadelphia.

J. O'H.

To the Editor of AMERICA:

Is Father Bull in earnest or is he playing a game of intellectual hop-skip-and-jump? I interpreted his first article as a statement that bigotry was a bygone fad. I further contended that bigotry was as rife in our land to-day as ever in the history of the past. He answers and admits implicitly my interpretation. (AMERICA, March 20, p. 563.) He then goes on to tell me that I have made an assertion, the largeness of which it is impossible to prove. I give facts (*Id.*, April 3, 1915, p. 617) which must have caused him a doubt, for forthwith in another letter I am informed that my "last letter has made this indisputably clear: that our discussion is not upon common ground." Why not have said this in the first reply to my objection?

Here is the latest distinction: "The question is not, 'Is there bigotry?' but, 'Is American public opinion bigoted?'" This is hair-splitting of the finest kind. What Father Bull has said about public opinion may be all true in the abstract, but it is not to the point. What we want is public opinion in the concrete, the public opinion expressed in the everyday life of America. Would Father Bull kindly inform us by what process of logic we can reason: "We have proved bigotry to be widespread in America, but American public opinion is not bigoted." If Americans are rational beings, their actions ought logically to follow their opinions. I think we may argue that, unless Americans are perfect hypocrites, their actions manifest their opinions. If their actions are anti-Catholic, then where is the fallacy in concluding that their opinions are anti-Catholic, or bigoted?

Let us not be dubbed pessimistic and unAmerican if, looking at the state of our country, we are forced to question the assertion that men who are striving to raise the religious issue are misfits with the spirit of the twentieth century. American mentality may be broadened to skepticism, but it is a skepticism which attacks first and foremost the Catholic Church. Its fore-runners are telling the people of our land: "Eat, drink and be merry; for to-morrow we die." For decent, honest, God-fearing non-Catholics, who according to the light of their conscience are striving to gain Heaven, they represent the Catholic Church as a Mother whose children have long since learned the secret ways of lust. For those who care naught for law and order they unfurl the banner: "Kill! Murder! Annihilate!" And their deadliest weapons are aimed at the heart of the Church and at her children.

New York.

L. RONALD.

[This controversy is closed.—Editor, AMERICA.]

The Time of Death

To the Editor of AMERICA:

Father Coppens, in his very courteous reply to my letter in your issue of April 10, writes in the last sentence of his communication: "When there is no solid reason for an opinion, we can not call it probable." I suppose the contradictory proposition is as theologically incontrovertible, *viz.*, when there is a solid reason for an opinion we can call it probable. The point at issue is whether Father Coppens in his criticism of Mr. Watkin's book stated too much when he wrote the following in your issue of March 6: "It is certainly not revealed that no one who is lost

would not have been saved by God's grace if he had lived longer, nor is there any argument from reason to make such a statement probable. Rather the contrary is the case." Therefore, according to the learned Jesuit, there is no argument from reason to make the statement probable, "*that no one who is lost would not have been saved by God's grace if he had lived longer.*" On the contrary it would seem that there is a solid reason for thinking, *that some are lost who would not have been saved by God's grace if they had lived longer.* Now, there is nothing revealed by God, defined by the Church, or theologically certain as to what would be the fate of any particular individual of the human race who has died in mortal sin if that individual had lived longer. So there is room here for a little speculation, and there is nothing doctrinally objectionable if a person holds that when God cuts off a sinner in his sins He has been leaning toward the side of infinite mercy, by not waiting to cut the thread of the sinner's life when his sufferings in hell would be all the greater for greater guilt. Of course, nobody, even Mr. Watkin, would be so absurd as to say that it was a better thing for a sinner to die in his sins than to die in the state of grace. But assuming that the individual is lost, then we can surely say, and reasonably, too, that perhaps it was better for that individual to be cut off then and there, than to have lived longer and to be cut off when he would be more guilty. For there can be such a thing as the best of bad places even in the eternal abode of the wicked.

If a person who is actually damned had lived a little longer, one of two alternatives should have been true: He would have been saved or he would not. God by His infallible foreknowledge (*scientia media*) knows which of these alternatives is the true one, since He knows infallibly whether the sinner would freely cooperate with His grace or not. We know that God is infinitely merciful. If God then cuts off a sinner—and this will hold for every individual sinner, past present or future—it is a far more benign opinion to hold that He has cut him off because He saw that if he had lived longer his punishment would have been all the greater, rather than to hold, He cut him off in his sins while He knew infallibly that if He had allowed him to live longer he would have saved his soul by cooperating with the grace of God, which is always sufficient as long as the sinner lives in this life.

We can not, of course, conclude from this that if God does cut off sinners who would be saved if they lived longer He would be doing an injustice. Not at all. God is free to do so if He wills. All we claim is, that since we know nothing for certain about what He actually does, or why He does it in the case in question, we are free to hold what seems to be the more benign and less harsh and rigorous opinion, *viz.*, that God in cutting off a sinner acts in accordance with His mercy rather than any other of His attributes.

Again in Father Coppens' communication, in your issue of April 10, is the following:

The question is not what God in His mercy might do if He wished, but what He has let us know He actually does in the present order of Providence. Now He has told us clearly, in equivalent terms, that Judas was eternally lost after a number of mortal sins, while his life might have been taken from him after fewer sins or before he committed any mortal sins at all. The statement, then, or opinion, that God always cuts short the career of a sinner who, as He foresees, would only increase his sins and his eternal punishment is not even probable, for Christ has told us it is not true.

Christ has told us nothing of the kind. He has told us that Judas died in his sins. We do not need any revelation to know that a person who dies in his sins is worse off than if he died in the state of grace or when he had committed fewer sins. But what we want to know is, What would have been the fate of Judas if he had lived a little longer? Christ did not tell us anything about that. Father Coppens asks also, "If his critic would consider it probable that all the Jews who exclaimed, during

Christ's sacred passion, 'Crucify Him!' are better off for all eternity than if they had died some years sooner?" They may or they may not be better off if they had died before the crucifixion. God in all probability in answer to the Saviour's prayer, "Father forgive them for they know not what they do," converted some of them and they may be in Heaven now, though had they died before the prayer of Christ they might have been lost for other sins. If some of them are lost they may be better off than they would be had they died before the crucifixion, because it is possible that they had committed greater sins earlier in their life for which they did penance before Christ's death, and so they are not as deep in the pit now as they would have been. But the point under discussion is not touched by the question at all, *viz.*, What would have been the lot of some of those who cried out, "Crucify Him," if they had lived a little longer than they did? Would they do penance or would they not? We can only speculate about that point. Father Coppens asks: "There are a vast number of obdurate sinners in all ages: is it probable that all of them die when it is best for them?" I think this question is answered fairly completely above. Anyhow, the proposition I am arguing against is not this one, but the proposition which Father Coppens enunciated in the number of March 6, *viz.*, That there is no argument from reason to make the statement probable "*that no one who is lost would not have been saved by God's grace if he had lived longer.*" If I have shown that it is probable "*that some one who is lost would not have been saved if he had lived longer*" my case is proved. The population of the world as estimated by Ravenstein, 1890, exclusive of polar regions is approximately 1,487,600,000. The population of the belligerent nations, including all their possessions, is about 800,000,000. A very small fraction of these are at the front. A very small fraction of those at the front fall in battle, and a very small fraction of those falling in battle, let us hope, die in their sins. So only a very small fraction of the obdurate sinners of this age are really falling in a blood-drenched field of battle. Anyhow, since I am not defending Mr. Watkin's position at all, but simply showing that one can take exception to the proposition of Father Coppens as enunciated above, this question as to whether all the obdurate sinners of all ages die when it is best for them is beside the point, and to it we say *transeat*, let it pass.

St. Paul.

J. C. HARRINGTON.

To the Editor of AMERICA:

Father Faber says that every one dies at the very best time, place and manner for his eternal happiness; even though he be lost. I think Father Faber is taken as good authority. I think, too (at least philosophically), that existence in hell is better than no existence, because existence is a *bonum*. However, Our Lord's words about Judas would seem to deny this. "It were better for that man if he had not been born." But this problem carries us back into the eternal decrees of God. We know, however, that God's predestination and our freedom would explain all the difficulties of the permission of evil, death-bed graces and other problems, could we see them as they are. God had either to withhold freedom of will or permit evil. The freedom was a greater *bonum* than all possible evil was a *malum*. But why? Because freedom is necessary to love. And God must have angelic and human love, created love, which is the union of one intelligent, free being with another. It is unfortunate, however, that the expression, "permission of evil," is, I think, misunderstood by many people. It does not mean that God approved or sanctioned evil, but that He foresaw it, and rather than forego the love of His creatures left them free. I think the question of dying at the best moment could be simplified by stripping it of all details, and showing how in the councils of the Divine Mind prior to all creation it lay in God's mercy as an orderly whole: And He said, "It is very good."

St. James, Minn.

J. J. DURWARD.

A Chain of Catholic Dailies

To the Editor of AMERICA:

A great deal has been said and written on the question of the Catholic daily paper. I would like to add my quota for what it is worth. Of course there is no doubt about the desirability of a Catholic daily paper. Its advent, or at least its permanent stay, would, however, cause a loss to the merriment of nations, for there would no longer be the statement in black and white that "at the incipient fire at the church, the Reverend Blank threw the sacrists out of the window," or, "that evening he performed a six o'clock Mass with a terra cotta on his head." It is a cause of wonderment that the reporter's copy, going through the hands of copy reader, city or managing editor, and even the proof reader, does not fall under the eye of at least one individual familiar with Catholic ceremonies and Catholic terms. This defect is not peculiar to the East. I have seen blunders of this nature in papers of the South, the Middle West and the Far West. With the Catholic daily as a model in the use of proper terms the secular dailies would correct their blunders, to the diminution of amusement or annoyance according to the temperament of the Catholic reader. This phase of inaccurate reporting is quite unimportant in comparison to establishing a Catholic daily. I consider a Catholic daily an absurdity, doomed to failure. I consider the establishing of two, or three, or four, an almost equally ridiculous proposition. The only way to establish a Catholic daily press is to have at least twelve Catholic dailies in our twelve largest cities. Then the Catholic press would be a power in the country. Should one Catholic daily be established, say in New York city, its circulation and its influence would be merely local. With a chain of papers this much-desired influence could be made national.

Another angle of this proposition is very important. These papers would necessarily require their own cable service. It would be extremely doubtful if any one of them would be able to secure the Associated Press service, and if this were accomplished it would scarcely be satisfactory. If ten or twelve, or twenty, Catholic dailies were to band together it can easily be seen that ocean cable tolls would be reduced to a minimum for each. The same can be said for domestic news, and even for foreign correspondence. All this would necessitate the forming of a sort of Catholic Associated Press company, and this would require an immense sum of money in order to receive adequate service with which to compete successfully with the A. P. and the U. P. associations.

Every one will admit that the Catholic daily will have to be, salaciousness excepted, equal in every respect and in every department to the really wonderful daily papers of our age. This means a large and efficient editorial and reporter staff, and this means a very large outlay. This is only one phase of the expense of production.

Not necessarily, then, in a spirit of pessimism, but in view of the fact that a Catholic press, to be effective, calls for a chain of Catholic papers, and that one, or two, or three would be as mere drops in a bucket in influencing a nation toward a fairer understanding of the Catholic position; in view of the enormous capital that would be required for such an undertaking to be successful, and remembering that fanciful theories will accomplish nothing; and, finally, in view of the fact that there is the smallest possibility of obtaining the many necessary millions, is it not fair to presume that the whole matter, at least for the present, is regrettably chimerical? As a business proposition is it at present practical?

Milwaukee.

J. E. CORUS, S.J.

Dean of the Marquette School of Journalism.

Prohibition vs. Temperance

To the Editor of AMERICA:

The pen that wrote, "No priest who celebrates Mass can be a total abstainer," was a reckless one; and why did it not add "or who eats mince pie"? There has been no trying "to marshal the Fathers of the Third Plenary Council of Baltimore into the ranks of the prohibitionists," but only to have their admonitions and instructions with regard to intoxicating liquors followed, and those persons take part in the organized Catholic total abstinence work, who the late Pope Pius X hoped would do so. If you can not make a horse drink, you can at least lead him to the water; but some persons can not be got out of an atmosphere tainted with the odor of alcohol. There are writers and speakers justly indignant in their denunciation of anti-Catholic literature, who at the same time so write and speak on the subject of drink as to raise in not well-informed Protestant minds a suspicion that there must be some sort of necessary connection between rum and Catholicism. They seem never to consider that any responsibility attaches to such inconsiderate utterances; or that the good name of the Church and the salvation of souls for whom Christ died are at stake. Even if Federal statistics and court records showed "that, on the average and in proportion to population, there is more drunkenness, vice, crime, misdemeanor, poverty, divorce and insanity in dry territory than in wet territory," it would prove nothing against prohibition as advocated by the party. Prohibitory law, with other than a prohibition administration to enforce it, is not prohibition; and that is all there has been had in any State until within a few years, and even now there is nothing else except in a couple of States at most. Before prohibition can be judged honestly, it must have an impartial trial for a reasonable time. It is safe to predict that then in a very short time there will be marked lessening in the number of commitments to penal, reformatory and charitable institutions in the States covered by the law. Heretofore the prohibition movement has generally been supported by candidates, not for itself, but for votes; when they got them, they lost all interest in the matter. It failed because there was no will to enforce it. Country-wide prohibition, which is all that is worth the name, would not increase vice and crime, but lessen it. However, the improvement might not perhaps justify the change; but if the evils arising from drink are to be removed, country-wide prohibition is the only thing that will remove them. "Maine has had sixty years of prohibition 'blessings';" and the Catholic population of the State rose from 70,000 in 1890 to 123,638 in 1910, while the population of the State rose from 661,986 in 1890 to 742,371 in 1910. By all means let us have prohibition "blessings" in all the States.

Let those writers who are so concerned, lest personal liberty and Catholic freedom of choice be infringed and sin occasioned if the campaign against drink be allowed to go on unchecked, turn to the pages of Holy Writ a moment. Their assertion that wine is one of God's good creatures, can be passed over for the present; however, He provided the Garden of Paradise, not with a wine-press, but with a stream of water. To encourage the children of Israel to desire the Promised Land, He did not represent it to them as a land flowing with wine and honey, though it had most excellent grapes, but with milk and honey. Then, too, when He commanded Moses to strike the rock to provide drink for the famished people in the desert, it was not wine but water that burst forth and followed them. So when He commanded the ravens to feed the Prophet at Carith, they brought him bread and flesh twice a day, but not wine, for God had ordered him to drink of the torrent. Again, when the thirsty Prophet met the widow of Sarephta, he did not ask her to get him wine to drink, but to bring him a little water in a vessel. And when he waked from sleep under the juniper tree, it was not a hearth cake and wine which he saw and which the angel

told him to eat, but a hearth cake and water; when, too, he rose from sleep after partaking of it, he did not fall to cursing as Noah did when he waked from the drunken stupor after drinking the wine which he himself had made; but in the strength of that water and hearth cake the prophet walked forty days and forty nights to the Mountain of God. That is one difference between the beverage provided by our Heavenly Father and that made by fallen man. So when Christ was thirsty, He did not ask the Samaritan woman for wine, but for water, just as the Psalmist had said of Him, "He shall drink of the torrent, therefore shall lift up the head." So water is the drink God provides, whether naturally or miraculously; and the total abstainer is satisfied with it. Fallen man made wine and at once got drunk on it, and God has been warning us against it ever since. To say that God is the author or maker of wine is no more true than to say He is the author or maker of the assassin's dagger or the anarchist's bomb, though, of course, it sounds harsher; but why should it? They have not destroyed a hundredth part as many as drink has. And the friends of drink must remember when they appeal to the Bible in justification of its use, that the alcoholic beverage of the Bible which God allowed is wine, not beer or whiskey; and the fermented pure juice of the grape, not a concoction of alcohol, logwood, syrups and flavoring extracts, and that the drink God made was and is water. The first time wine is mentioned in Holy Writ it is clearly the product of man's ingenuity and labor; and the first and second times its use is mentioned it is as the occasion of most shameful sins. Even if God had made wine, that is no reason why its use might not be prohibited; He certainly made swine, and yet Moses prohibited their use even to the touching of the carcass; and so effectively that more than one thousand years afterward, Eleazar suffered a frightfully cruel death rather than taste swine's flesh.

Scottsdale, Pa.

M. A. LAMBING.

To the Editor of AMERICA:

Prohibition does not prohibit. This slogan of the anti-prohibitionists is pretty wide-spread. Perhaps it is true, but the following incident gives reason for doubt:

Some years ago I asked a Catholic priest, in whose town prohibition had existed for two years, what was the effect from his experience of prohibition. He answered: "They say prohibition does not prohibit, but in this parish there is an inebriate asylum and a large conference of the St. Vincent de Paul Society. The effect of prohibition has been that we have half the number of inebriates in the asylum and half as many applications for assistance from the St. Vincent de Paul Society. If facts like these could be multiplied they might weaken our faith in the dictum that "prohibition does not prohibit."

New York.

GEORGE CARVER.

To the Editor of AMERICA:

Most Catholics regard a temperance movement as a prohibition movement. This is not so. Prohibition is neither feasible nor fair in a large city like New York. It means confiscation without compensation. The writer has the opinion that the clergy of this diocese are not doing their duty in organizing to reduce intemperance. It is rarely remarks are made from the altar against intemperance. Why? Many consider that the "drink" element has silenced the pulpit and has terrorized the Irish in the Church and in politics. The statistics in the public institutions of this city relating to tuberculosis, insanity, poor house inmates, arrests for intoxication, etc., show such a movement is needed in New York. The writer believes an aggressive, intelligent movement would reduce the number of Irish names on these lists. Professional Catholic politicians would shun such a movement like the smallpox, but it could be successful. Why doesn't a courageous body like the Jesuits start such a movement? They are not afraid of the contributions of the "drink interests." The

"drink interests" would not be offended or oppose a sensible movement against intemperance which would not mean prohibition and the confiscation of property, etc. In New England many cities have buildings owned by the Father Mathew Societies. Commercially the Irish occupy an inferior position in New York. Our best salaried positions are political sinecures. Look at the directorate of business institutions, banks, etc.: about the only Irish names found there are those of Irish Protestants. While there are exceptions to my statements, yet in the main they are true, and the causes are not English tyranny, but "drink."

New York.

THOMAS P. BURKE.

The Y. M. C. A. and Catholics

To the Editor of AMERICA:

I hesitate to appear as a devil's advocate. Yet the very poor arguments that have been printed against the letter of Mr. Farrell force me so to do. It is indeed upon the consciences of all to persuade Catholic young men to shake the waters of the "Y" swimming pools from off their limbs; yet I think we could preach at them all day in the tones of Mr. Hume, or Mr. Ryan, or Mr. Jones, or Dr. Sears and the young men would continue enjoying their bath and only laugh at us.

To put it briefly, I think they are all hurting what we regard a very good cause by a very poor argument. Mr. Jones of New York, for instance, began to administer to us a course in formal logic, and treated us finally to a little spicy rhetoric and some very thin soup. Does he not know that it has been a standing laugh with the Irish to tell of their faithful and witty brethren who took the English soup and kept their faith besides? Dr. Sears, too, is content to substitute vehemence for argument; he lightens his guilt by his apology. Mr. Ryan comes nearer to the true position; he too, however, clouds the issue slightly, as Mr. Hume has done from the beginning. The question is not, indeed, would a Catholic do a better thing by segregating himself from the "Y," but whether he has done something positively harmful or forbidden by the Church in taking advantage of the athletic or educational equipment of this organization? As yet I do not think that any persuasive or convincing argument has been advanced for this position. Every one of these contributors admits that such action has not been condemned formally by the Church; Mr. Hume, to evade this difficulty, says that the natural law itself and the positive divine law are against it. And yet another master in this new Israel, Mr. Jones, says that confessors have given their penitents permission to fly in the face of such terrible prohibitions. Mr. Hume finally tries to bolster up his first philippic by proclaiming that the Catholics who attend the athletic or night school gatherings of this organization are submitting themselves thereby to a proximate danger to their faith. How in the world can he ever prove this? I am of the opinion that every true Catholic should sacrifice himself to the extent at least of a bath, rather than increase the funds or the roll of the Y. M. C. A., but I do not think that we should hurt this good cause by proposing an argument of this kind. Confessors throughout the land are allowing young people to attend these night-schools. Would they do so if they considered it a proximate danger to the faith of their penitents? It may indeed be a remote danger; it certainly can not be shown to be a proximate one. To study shorthand or French or German under the training of a Catholic, for instance, which I am assured is possible and has happened in the "Y," does not seem to be a proximate danger to a man's faith. I believe that the Church is going to forbid the entrance of her people into this organization, because the general good of the Church would seem to demand this course of action; but until she does so I do not think that we can do any good by tirades against the Catholics who are not yet ready for sacrifices of which they see no need.

Is it of interest to know that a great number of Catholics who had been attending the night schools of the Y. M. C. A. left that organization when the Young Men's Catholic Association of Boston established and conducted so successfully, their rival night classes?

Boston.

K. MORE.

To the Editor of AMERICA:

As a reader of your excellent review I have been extremely interested of late in the discussion of the merits of the Y. M. C. A. I feel that I must take exception, however, to the question propounded by Mr. McCloskey: "Has any Catholic member of the Y. M. C. A. ever heard his religion belittled in their halls?"

Four years ago while a student at Brown University a gentleman whose name I believe was Hurry lectured under the auspices of the Y. M. C. A. The lecture given in the Brown Union, a building which was donated to the university by John D. Rockefeller, Jr., was on the subject of opportunities for young Americans in South America. The lecturer was a social worker who had just returned from the field. Speaking of conditions in that continent he said that when he entered the office of the editor of a leading newspaper in a South American city, the editor blurted out, "Young man you must fight the Jesuits." The speaker cast a few slighting remarks about the immorality of the country due ostensibly to the State religion. Now, although this happened four years ago, I remember the incident quite distinctly, because it was the first of many slights which I heard against my religion while a student of that college. And I remember this incident even more distinctly because it was the means of keeping me from joining that "educational institution." I could go on and mention other lectures given under the auspices of the Y. M. C. A. while I was in Brown, but time and space will not permit me, except to ask you what you think of one under the salacious caption of "Notre Dame: Worshiping in Shades"?

What is the remedy? What are Catholic young men to do who care not for the halls of the Knights of Columbus? Well, it lies not with the clergy, but with the laity. Let the laity organize such an association as the Y. M. C. A. and I assure you that it will be well patronized by our Catholic youth.

Newport, R. I.

JOHN H. GREENE, JR.

To the Editor of AMERICA:

Here in New England we have no doubts about the nature of the Y. M. C. A. Our papers are literally dotted with notices of this kind: (1) "Evangelistic week in charge of Y. M. C. A. begins to-morrow night in Baptist and People's Church. Two churches will unite for the services, which will be conducted by a band of evangelistic workers from the Fisher's Club of the Y. M. C. A." (2) "Union evangelistic service conducted by the Y. M. C. A. at 7." (3) "The institute for Religious Education has been held under the cooperative auspices of five organizations, the Interchurch Federation, the Worcester District Sunday School Association, the Worcester Ministerial Association, the Y. M. C. A. and the Y. W. C. A." Clearly, then, the "Y" is a militant, Protestant organization, saving souls now through preaching, now through bathing.

Worcester.

A. WATERS.

To the Editor of AMERICA:

One Leo Paul McCloskey has given in AMERICA for March 13, a vigorous defence of the Y. M. C. A., coupled by a venomous attack on Catholic societies. Whatsoever may be his own opinion as to the present stability of his faith, it is evident from his letter that he is thoroughly imbued with Y. M. C. A.-ism, which implicitly, if not explicitly, frowns upon the Knights of Columbus and the Irish Ancient Order of Hibernians. We wonder if Mr. Leo Paul McCloskey would sacrifice the gymnastics of the Y. M. C. A. to walk in the plebeian Holy Name Society parade.

This gentleman may gain a little notoriety by a snarl at Catholic societies which insist upon the Easter duty of cleansing the soul, even if they have not a big bathtub to wash the body in. One sentence of his, *viz.*, "Now, take the K. of C. More benefits living and dead; weekly inundations of tickets for amateur theatricals, which are the despair and shame of the educated." That is about as exquisite a piece of arrogance as has yet come from the pen of a Catholic. It could emanate from none but a product of the Y. M. C. A. Perhaps Mr. McCloskey will follow his contribution with another one in defence of "eugenics" which is practised by some "educated" people who look with pity and contempt on the large families of the poor and "ignorant."

Mr. McCloskey may stay in the Y. M. C. A. as long as he pleases. But it is to be hoped that his venomous attack on Catholic societies, the result of Y. M. C. A. "culture," will not have the effect of poisoning the minds of our Catholic young men.

In contributing his article on the Y. M. C. A. he has furnished a splendid and concrete argument in his own person against Catholics joining the Y. M. C. A.

Cantley, Que.

GEO. W. O'TOOLE, P.P.

To the Editor of AMERICA:

In his last pitiable communication to AMERICA, Leo Paul McCloskey asserts that the "Church looks with sorrow on those self-complacent societies affiliated with the Church who pay no attention to the physical education of our young men." Now, Mr. McCloskey is either talking arrant nonsense or else he is wilfully shutting his eyes to the splendid work that the various parishes are doing for the welfare of their young men precisely along the lines of physical training.

Again this same gentleman upbraids our Catholic laymen for establishing only "second-class" clubrooms, and argues that "our youth must seek physical training in gymnasiums supposedly tainted with Protestantism." I can not speak for Philadelphia, but as far as my knowledge of clubrooms goes here in New York, I deny flatly the sweeping statement of Mr. McCloskey when he affirms that these clubrooms are only second-rate ones. I should strongly urge the gentleman to leave his home city and get in touch with Catholic activities elsewhere before speaking in such a derogatory manner. Moreover, does not the gentleman realize by this time that the Y. M. C. A. is not only "tainted with Protestantism," but is Protestant through and through?

Why, the very first question put by that Protestant Association, namely: "What is your religion?" leads one to suspect it at once as a proselyter. Moreover, I should like to inform the gentleman from Philadelphia, as a matter of fact, Catholics have heard their religion belittled in the halls of the Y. M. C. A.; and as a matter of fact, also, Catholics have been approached argumentatively by Y. M. C. A. officials. If not in Philadelphia, certainly here in New York. Besides, Mr. McCloskey, it is not so certain that any good Catholic can safeguard himself against the wiles of Protestantism. Others have fallen victims to their wiles; why not you? Toward the close of his letter, Mr. McCloskey speaks of forcing the organization of the Y. M. C. A. to give us (that is, Catholics), a just share in its government. Will the gentleman kindly inform us through the pages of AMERICA just what force he is exerting on that distinguished body? He evidently feels that an injustice is being done to him, and yet he is an ardent supporter of an unjust cause. What folly! Mr. McCloskey, you owe an apology to every Catholic society and organization, not only in Philadelphia, but throughout these United States, for your open defence of an association that is against the spirit of the Catholic Church, of which you claim you are a member. You question the baneful influence of that association, do you? Well, then, I think you are more to be pitied than censured.

New York.

A. CLERY.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, APRIL 24, 1915

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The Pope's Letter on Mexico

To Our Beloved Son,
James Gibbons,
Cardinal Priest of the Holy Roman Church,
Of the Title of St. Mary beyond the Tiber,
Archbishop of Baltimore.

Our Beloved Son,

Health and Apostolic Benediction:

We are in constant receipt of information about the efforts that Catholics, and especially the Catholics of the United States of America, are making under the guidance of the venerable bishops, to carry out Our wishes and to alleviate the sorrow and distress which for so long have been the heavy portion of many of Our brethren in Catholic Mexico, a country sorely harassed by revolution. And in particular We are not unaware of the widespread, active charity, which has manifested itself in so many ways: through assistance given by the press and by public meetings, by subscriptions and collections, and the inauguration of good works of all kinds. Different men have helped on the cause in various ways, some by lending to it the prestige of their high position as citizens, others by giving it financial assistance, and still others—and to these We call especial attention—by devoting to it their best qualities of head and heart; but in every case the motive power of their action has been charity. This has made it possible to shelter and afford assistance to the exiled bishops, priests, and religious of both sexes, and has given Us the great consolation of seeing the young Mexican aspirants to the priesthood, notwithstanding their poverty, continuing their education in the seminaries. The result is that here in Europe all are beginning to recognize that the love, care and protection thus shown the exiles, are among the most beautiful characteristics of Christian and civil life in America.

Many have had a share in this good work, but over

and beyond yourself, Our Beloved Son and the two other Cardinals who have been conspicuous for their generous participation in the matter, it gives Us pleasure to mention by name Our Venerable Brothers, the Archbishops of Chicago, and New Orleans, the Bishops of Springfield, Matanzas, Toledo, St. Christopher in Havana, and of San Antonio who has already been praised by Us; also Our Beloved Sons, Fathers Francis C. Kelley, President of the Church Extension Society and Richard H. Tierney, S.J., Editor of the review "America."

On all these and the others we bestow praise, both as a recognition of their past efforts and as a spur to fresh endeavor, for it is Our hope that not they alone, but all "generous and willing souls" as well, will not only continue their successful labors in behalf of this work of piety, but will even increase them, until the restoration to our beloved Republic of Mexico of civil order and Christian liberty has been accomplished, a consummation which We trust will not be long deferred.

For the present, as an earnest of the blessings of Heaven, and as proof of Our good wishes, with all love in the Lord, We bestow on you, Our Beloved Son, and on your entire archdiocese the Apostolic Benediction.

Given at Rome in St. Peter's, March 17, 1915, in the first year of our Pontificate.

Benedict PP. XV.

A String-Pulling Jesuit

IN its London cablegram, the New York Times, conspicuously inaccurate in reporting matters of Catholic interest, solemnly avers that "there is reason to believe that Father Ledóchowski has been pulling certain strings," i. e., in the interests of Austria against the Allied Powers. Much light would be thrown on this alleged string-pulling of the General of the Jesuits, did the sapient Times condescend to state the reason of its belief. But no. Cable rates are high. The General of the Jesuits is a picturesque person, famed in fiction and pseudo-history, one who will lend color to the dullest tale of war and intrigue. "There is reason to believe," while a cowardly phrase, may fitly prelude any story, however cruel or improbable and, at any rate, if any one is hurt, it will be only a Jesuit. But what of that? After these centuries, Jesuits, especially Jesuit Generals, ought to be used to slander.

Thus is history made. Jesuit Generals are not fain and, despite the novelists, were never fain to meddle with political affairs. To care for the internal concerns of the Society, is in itself a task to strain the powers of any man. Besides, such political meddling is strictly forbidden, not only by the tradition and the organic law of the Society, but by the higher authority of the Church. Of this, the New York Times probably knows nothing. "There is reason to believe," says the Times, with the air of a conspirator in a cheap melodrama, "that Father Ledóchowski has been pulling certain strings." "There

is reason to believe," avers the unknown author of a book of verse for infants, "that the cow jumped over the moon." But here we have an attempt at proof. The cat saw this remarkable feat, and so did the little dog, who laughed heartily over the unique incident. The *Times*, however, can not cite even the cat and the dog.

Last month an unfortunate woman, once sheltered in a convent, testified before a Boston committee. Her health, she alleged, had there been destroyed by electrical experiments conducted by Catholics. Pressed for proof, she stated that it was well known (or, "there is reason to believe") that the Jesuits make a special study of electricity. As an expert witness on Jesuit activities, the *New York Times* may now step into the box lately vacated by the Boston unfortunate.

Spreading Catholic Books

A NEW solution of that knotty problem: How can Catholic books be brought to Catholic readers? is offered by Father John Talbot Smith in the April *Catholic Book News*. Few of our people in his opinion "read anything Catholic except prayer-books, they rarely think on Catholic subjects, and they do not understand even the particular necessity for a Catholic literature and journalism." "Catholic books are so absurdly dear!" is the complaint. "But that is because you do not buy enough of them," comes the prompt rejoinder. If Catholic publishers, without losing money, could get out large editions of their books, single volumes could be bought at a low price. But the average issue of a Catholic author's book is now about 2,000 copies, so neither the writer nor the publisher profits much by the work's sale.

To remedy this state of things, says Father Smith, the members of Catholic reading circles must promote a vigorous revival and wider spread of that excellent movement. Each circle, moreover, should be made a book league whose members would pledge themselves to buy four books a year in the Catholic market. Catholic authors are now writing books which are superior in literary value to many a work that persistent advertising makes "popular." The members of reading circles should be familiar, themselves, with the books of these Catholic writers and then work zealously to interest friends and acquaintances in them.

The only expenditure would be a little labor in securing a list of authors and books. Already in England the bishops have requested of the Catholic Women's League that they take up this work in earnest, and secure subscribers to Catholic publications and buyers for Catholic books; and the women are now going from door to door in this pioneer work, succeeding admirably. I can see no better way to deliver our people from their present indifference to Catholic printed matter. If the parish priests could be specially interested in both the reading circles and the book league the whole question would be settled in a few years. I think they can be by degrees; some of them have shown that interest always; and indeed what little interest the people take in Catholic publications is largely due to them.

With pastors recommending from the altar the best Catholic periodicals, or calling the congregation's attention to articles of special interest in current issues, and with the members of reading circles bringing to the knowledge of friends the books of contemporary Catholic authors, both the publisher and the writer would be encouraged to do better work.

Reno's Joy

THERE is joy in Reno, not over one sinner doing penance but over many committing crimes. Wine is flowing: "cafés have special features scaling up from the familiar cabaret to serpentine novelties and hoola hoola dances." Reno is delirious with mirth. Why not? Two years since corrupt legislators struck a blow at Reno's very norm of morality, money. These abandoned fellows dared to insist on a year's residence as a condition of divorce. Since then, virtue has languished in Reno. There had always been 500 in the divorce colony: during the two years previous to the passage of the wicked law, 1,281 suits were filed: each divorce brought \$2,500 to the town, exclusive of money spent on wine suppers and so on. Virtue ran high those days. Legislators destroyed it, but it is running high again. A new law breaks the marriage bond, "while you wait." Roués in love with other men's wives, dames in love with other women's husbands can step off a train, tarry six short months, appear before a judge and in an hour or less, be ready for a life of adultery under the sanction of law. Reno's joy is great. Her norm of morality was lost and has been found again. And the children? The girls may walk the streets at dusk: the boys may go to perdition in another way. Who cares? Souls are not worth twopence to Reno. Sins are worth \$2,500 a piece. Reno is not in Central Africa or Thibet, but in Nevada, U. S. A.

Peace, Hatred, Arms

THE distraught world is hungry for peace: our own country is ringing with a cry for it, clergymen are preaching about it, statesmen are praising it, many folk are praying for it. This is admirable and, best of all, Americans are sincere in their desire, but not all. On Sunday some lift up their voices in ringing appeal to the Prince of Peace, imploring Him to compassionate the suffering of His brothers in the field and the sorrows of the women and children at home; on Monday these self-same men who the day before put up the strong prayer to Heaven, are foremost in movements that tend to prolong the heart-breaking warfare. Some strive to stir hatred anew by fierce and unjust denunciations of one or other of the belligerents; others contract with gleeful soul to sell to combating nations materials of war, with which the soldiers, for whom they prayed, are slain like sheep in the shambles. True this latter act does not

violate human laws: but what a pitiful commentary on sincerity, on idealism. Sunday a prayer for peace: Monday, joy over lucre obtained from the sale of munitions to one or other belligerent, it does not matter which.

The Pilgrim Fathers, said a distinguished American, were pious people: first they fell upon their knees and then they fell upon the aborigines. The Pilgrim Fathers are not all dead.

Carrying His Point

A STUDENT was determined to worst his rival and let everybody think it was done easily. He flung himself into all the sports and amusements while the rival kept steadily at his books. But when all were asleep, the reckless, unconcerned athlete arose and stole from the night the hours of study which a petty vanity would not give during the day. This is no fable but a fact. "I ruined my eyesight and injured my health and in general made a fool of myself," said the night-student, but despite his contrition, there was a ring of exultancy perceptible in his tone, as he continued, "I won the prize, however, and I carried my point." In many respects the phrase is an appropriate one. Carrying one's point represents an immense amount of toil for an insignificant trifle of results. To carry a point is like unlimbering a battery to swat a fly. The wife carries her point, and the lampshade of red instead of yellow is finally purchased and waves anarchistic defiance ever after in a once happy home. The husband carries his point and has, as he conceives, effected admirable order at the dinner-table by creating remarkable disorder in chastened children, rebuked servants, and humiliated wife.

Most of the point-carrying rampant in our unregenerate world is plain, ordinary selfishness, or militant pride masquerading as strength of character and lofty assertion of one's rights. The little boy who said to his little sister on the hobby horse, "If one of us got down, there would be more room for me," succeeded in carrying his point and riding his hobby, but the ostentatious disinterestedness of his supposition does not completely disguise the opposite tendency of his conclusion. It may be doubted whether the poor, sneaking satisfaction which a man hugs to his soul and over which he smacks his lips is really any lasting gratification when he looks back on the smoking ruins along the path he has carried his point. It was a donkey in the old story that would not heed the restraining rein and insisted upon making for the precipice. The abused master finally helped the beast over the cliff. On the other hand a door-mat or porridge would not be considered adept at carrying a point. But the great Father Tom Burke laid down as the ideal religious—perhaps too excessive for ordinary mortals: "Be as humble as a door-mat and as pliable as porridge."

"You carried your point," mutters the automobilist who has been left the dust, and in the rear, and now sees the ambulance coming back with the successful speeder.

"You carried your point," decides the court in the successful law-suit, which breaks up a family, rends hearts, disgraces an honorable past, and blackens a hopeless future with undying hate. "You carried your point," declares the infinitely Just Judge, as He gazes sadly on the disastrous abuse of His precious gift of free will, an abuse marring His sublime handiwork by mean and minute pertinacity. "You carried your point," echoes the keeper of the outer darkness, "and now having carried your point, you lose all else. There is a place prepared for you."

Peace hath her victories, yea, and retreat and surrender and soft answers and condescension. He who loses his point shall gain it. It was a modern madman who invented the superman, and a modern zany who dramatized the superman. The reformed gospel of diseased philosophy or topsy-turvy buffoonery is no satisfactory substitute for the gospel of the supreme man and of divine paradox: "The last shall be first." The superman shall be the infra-man.

LITERATURE

Was Shakespere a Catholic?

SHAKESPERE'S birthday, April 23, 1915, begins the three hundredth year since the poet's death which occurred on April 23, 1616. As a fitting preparation for the observance of this tercentenary celebration Catholic students of Shakespere should examine thoroughly all the evidence that can be adduced to prove that he was a Catholic, and in a special way belongs to us. In the following paper the main heads of that evidence are presented:

There is no doubt that Shakespere's mother lived and died a Catholic. Her name was Mary Arden and many of the Ardens continued to be staunch Catholics even during the dangers of Elizabeth's reign. Indeed, one of the prominent members of the family suffered death for the faith. Shakespere's mother, moreover, made a will in which there is a mention of the Blessed Virgin, a custom that had gone out of vogue in England at this time except among Catholics. Shakespere's father, too, is on the list of Stratford recusants who were summoned by the court for not attending the Anglican service on Sundays. Shakespere's immediate surroundings, likewise, were distinctly Catholic, for the spirit of the old religion had not died as yet in England. Indeed, it was very much alive in the central portion of the country.

It is sometimes said, however, that there can be no question of Shakespere's being a Catholic for he was married, baptized and buried in the Anglican Church. But these facts, it must be remembered, have in themselves no such significance as they would possess at the present time. There was no way of having the birth of a child properly registered then in England except by having it baptized in the church by law established. Obsequies also had to be observed according to the Anglican rite, for the only cemetery was close to the parish church. As for Shakespere's marriage, in recent years the interesting suggestion has been made that the real reason for the circumstances attending the ceremony, which are supposed to carry a hint of scandal with them, is because he was originally married by a Catholic priest. As it was then very perilous for a priest to show himself in public or to perform any official church service, the marriage was, of course, performed secretly. Anne Hathaway's family, moreover, was Catholic by tradition and about the time of the marriage it is known that a priest, not entirely without the knowl-

edge of the local authorities, used to say Mass privately, in the loft of one of the houses at Shottery.

But if Shakespere was a Catholic should not his plays show it? Unquestionably. And I maintain they do. Commentators have pointed out, for instance, that Shakespere in "Romeo and Juliet" follows Arthur Brooke's "Tragical History of Romeo and Juliet" very closely. He has, however, changed the whole of the play's attitude toward the Catholic Church. Confession instead of being a source of sin actually protects the young people from their own passion in the most difficult circumstances, and almost succeeds in rescuing them from an unfortunate complication. Instead of being "superstitious," Friar Lawrence is pictured as a dear old man interested in his plants and what they can do for mankind, but interested still more in human souls, trying to care for them and quite willing to do everything that he can, even risking the displeasure of two noble houses rather than have the young people commit sin. Friar Lawrence is represented in general as one to whom Romeo and Juliet would naturally turn in their difficulty.

But "King John," it is maintained, represents an altogether different attitude toward the Church. In that play they assert there are passages which make it very clear that Shakespere shares the general feeling of the men of England in his time. King John protests, for example:

That no Italian priest
Shall tithe or toll in our dominions.
But as we, under heaven, are supreme head,
So under Him that great supremacy,
Where we do reign, we will alone uphold,
Without the assistance of a mortal hand:
So tell the Pope, all reverence set apart
To him and his usurp'd authority.

In this play, too, there are some bitter comments on monks which would seem to prove that Shakespere shared the opinions of many of his contemporaries regarding monasticism. But let us see: "The Troublesome Reign of King John," from which Shakespere made his play, was probably written in the year of the Spanish Armada when English national feeling ran very high and there was bitter antagonism against Catholicism as the religion of England's greatest enemies. The dramatist—we are not quite sure who it was—shrewdly took advantage of this political situation in order to gain favor for his play. He tickled the ears of the groundlings and attracted popular attention by stimulating the prejudice of his audience. Shakespere modified all this to a very marked extent when he rewrote the play seven years later, though it can be seen that he used many of the words of the original version and was evidently following it very closely. But for some good reason he was manifestly minimizing all the anti-Catholic bias in it though letting stand whatever sentiments were suitable for such characters as King John and his *entourage*. In the matter of monks and nuns and their treatment in the original version of "King John," Shakespere has been even more drastic in the changes that he made.

But the best evidence of Shakespere's attitude toward the Anglican Church is to be found in "King Henry VIII," one of the poet's greatest plays and the last he wrote. Some of the Wolsey speeches in it are the finest examples of English that were ever penned. It is conceded by all the critics to be the ripest fruit of his mature years. Therefore, if a play can be considered the expression of Shakespere's settled opinion, that play is "Henry VIII." Now it so happens that the subject of "Henry VIII" is exactly the story of how the change of religion came about in England. But it is sometimes urged that the fifth act, with its culmination in the birth of Elizabeth, and the high prospects for England and the rejoicings which this occasions, indicates that the writer considered that the marriage of King Henry to Anne Boleyn and the birth of a daughter by that union marked a great epoch in English history and, above all, that the steps that led to this happy termination, though dramatically

blameworthy, must be condoned owing to their happy consequences. It is well known, however, that the fifth act by every test known to Shakesperean commentators was not written by Shakespere at all, but by Fletcher.

Our knowledge of Shakespere's relations with people in London would indicate that a great many of his friends and intimates were Catholics. It is possible that the Burbages, the actors with whom he was so closely joined during most of his dramatic career, belonged to the Warwickshire Catholic family of that name. One of Shakespere's dearest friends, the Earl of Southampton, who was his patron in early years, and his supporter when he bought the Black Friar's theater, was closely allied to a Catholic family and, as Simpson has pointed out, was cradled in Catholic surroundings.

The conversion of Ben Jonson about the middle of the last decade of the sixteenth century showed how easily men might be Catholics in London at this time. Ben Jonson was in the Marshalsea prison on a charge of murder in 1594 and found himself surrounded by priests who were charged with treason because of their refusal to take the oath of supremacy. By associating with them Jonson became a Catholic and when released from prison married a Catholic wife. His child was baptized Mary, and Shakespere was chosen as her sponsor. This choice of a godfather seems to indicate that Shakespere was a Catholic at this time for, in his ardor as a new convert, Ben Jonson would scarcely have selected an Anglican for that office.

One more proof of Shakespere's Catholicism in conclusion: About the close of the seventeenth century Archdeacon Davies, who was a local historian and antiquarian in the neighboring county of Staffordshire, but who was well acquainted with Stratford and its history, and who could easily have had very definite sources of information denied to us, declared that Shakespere "died a papist." It would have been perfectly possible, it must be remembered, for Archdeacon Davies to have spoken with people who knew Shakespere during the years that the poet spent in Stratford at the end of his life. After this review of the evidence I can not but conclude that Shakespere not only "died a papist," but also lived as one.

JAMES J. WALSH, M.D., Ph.D.

REVIEWS

History of the Catholic Church from the Renaissance to the French Revolution. By REV. JAMES MACCAFFREY, LIC. THEOL., Ph.D. Dublin: M. H. Gill & Son. Two Volumes, 12s. 6d.

The hope entertained by not a few readers of his "History of the Catholic Church in the Nineteenth Century," that the learned Professor of Church History in Maynooth would apply his scholarly research and discriminating judgment to the period from which the thought and movements of the modern era germinate, has been happily realized in the present work. Commencing with the humanistic renaissance of the fourteenth and fifteenth centuries, both sets, of two octavo volumes each, cover the last five centuries of the Church's life, the period which is perhaps, for us, the most important and instructive in the entire Christian era, inasmuch as it bears most directly on the needs and interests of our day.

It is essentially a history, not an apology nor a chronicle. As in his history of the nineteenth century, the author takes an objective viewpoint of facts, persons, motives and causes, and sets down with equal freedom the mistakes and faults of the Church's friends, and the grievances and exculpatory claims of her enemies. He overlooks no facts that have a bearing on the march of events; but the distinctive value of his work lies in his masterly and impartial analysis of causes and motives and their relation with consequences. A good example of his method and capacity is the opening

chapter on the "Causes of the Reformation." They are, in brief, the undue toleration by the "political" popes of the extreme humanists' paganistic propaganda and the condemnation by the extreme and then decadent scholastics of the moderate humanists' sane program of educational reform; the centralization of power in the hands of the ruler, enabling him to tax the people into discontent, and impose his creatures and other abusive influences on the Church; the abuses regarding benefices, taxation and unworthy appointments which the Church authorities permitted or imposed, and the failure of the Lateran Council to remedy them; the Western Schism, and the suspicion or reality of national favoritism occasioned by the papal residence in France; and the natural capacity of Luther to exploit unscrupulously, for his own ends, every national, political and religious grievance or prejudice and attune himself to the temper of the times. There follow the political progress of Lutheranism and its derivatives; the counter Reformation of the Council of Trent, the reforming popes and the missionary, charitable and educational orders, notably the Jesuits; the Thirty Years' War, in which France turned Catholic victory into defeat, and the consequent monarchical absolutism that had its religious expression in Gallicanism and Josephism, and cooperated with Protestant principles in fostering rationalism, Freemasonry and the forces that made the French Revolution. Interspersed are chapters on the theological controversies and studies, the religious, scientific and educational progress and the position of the papacy in the various periods, chiefly on the European continent.

The second volume, which is devoted exclusively to the British Isles, opens with the religious condition of England before the Reformation, and traces from the absolutism established by Henry VII the feasibility of the religious despotism and ruthless persecutions of his son and successors; and a similar luminous and comprehensive review is given of previous conditions in Scotland and Ireland and the subsequent woful developments. Some 175 pages trace the fortunes of the English, and 50 of the Scottish Church, to their lowest ebb in 1750, and 215 sketch Ireland's story during the same period, leaving its Catholicism also swathed in penal laws, banned and persecuted and robbed of all its possessions and external glory, but as floundering as before in the numbers and devotion of its adherents. The proportions, here as elsewhere, are just, and the skill and judgment with which the author utilizes every available source make his work not only an invaluable contribution to history, but an object lesson to the student and historian in how history should be written. Each chapter is preceded by a copious bibliography and a table of contents, and the 900 pages of the two volumes are supplemented by a very full index, which, with form and printing, complete satisfactorily an exceptionally satisfying work.

M. K.

Comedy. By JOHN PALMER; **Satire.** By GILBERT CANNON; **History.** By R. H. GRETTON; **The Epic.** By LASCELLES ABERCROMBIE. New York: Geo. M. Doran Co. \$0.40 each.

These booklets of "The Art and Craft of Letters" series are timely and welcome. Suggestive and vigorously concise, they give us a clean-edged outline of their four respective classes, their laws, their historical development and general tendencies.

In "Comedy," Mr. Palmer is appropriately epigrammatic and racy, though he tries, a little too evidently, to be pungent and clever. Now and then, he slips into an unpleasant crudeness of expression. But he gets to the sinews of the subject. His analysis of Molière's *vis comica* is especially good. His statement, however, that Congreve treated sex as something dryly impersonal, is false in its fundamental assumption and

contrary to fact. The author of "The Double Dealer" and "The Way of the World" is not quite so brutally coarse or indecent as Wycherley or Vanbrugh, but his Maskwells and Plyants are sorry company.

Mr. Gilbert Cannon finds the chief exponents of "Satire" in Swift, Butler, Juvenal and Voltaire. He sees in satire "the glass to concentrate the heat of the sun on all who attempt to rise on wings of wax." His view of the scope and the history of satire is a little narrow, and it is a real pang to miss the name of that genial *censor morum*, Horace. And Dryden, the Dryden of MacFlecknoe and of "Absalom and Achitophel," is forgotten. Is it philosophicai to speak of the "tyranny and obsession of religion"?

According to Mr. R. H. Gretton, "History" is for the first time genuinely looking backward. This change of outlook, traceable to Adam Smith, followed, in its full development, the revolution in historical method ascribed by our author to Wolff's "Prologomena to Homer." The French Benedictines, he tells us, were prejudiced, though unconsciously, by the Church's influence. Such an influence can not have greatly handicapped them. It only kept before them those great principles of morality and law, which are at the root of sound historical research. A clear, connected narrative, disencumbered of footnotes, references, etc., was Lord Acton's ideal history for the general reader, and Mr. Gretton takes the same position. But must the historian be a passionless chronicler of facts, a neutral gauger of intellectual, moral and social forces? If we do not always agree with the writer's suggested answers, it must be owned he has handled the question fairly.

"The Epic" has fallen into skilful hands. For Mr. Abercrombie shows an intimate acquaintance with this fascinating subject. He clearly distinguishes the full-orbed epic like the "Iliad" and "Paradise Lost," from "epic material" such as the Finnish Kalevala, and the "glorious" Irish stories of Deirdre and Cuchulain. These noble masses, he tells us, "just missed the final shaping which turns epic material into epic poetry." The author's critical appraisals are sound.

His verdicts on the "Pharsalia," Beowulf, "Sigurd, the Volsung," etc., will meet with general approval. Answering the question: "What is the future of epic?" he suggests as unlikely that, after Milton, "objective epic" can revive again. Nor does he believe that the inroad of the epic into the territory of the drama, exemplified in Goethe's "Faust" or Hardy's "Dynasts" can effectively and permanently hold the invaded province. Granting that the epic can never be didactic, he seems half-inclined to admit that the Lucretian or Wordsworthian will be the presiding influence and that Milton's objective treatment will yield to a subjective symbolism. Hugo's method, vigorously, sometimes magnificently, vindicated in "La Légende des Siècles," may come in here. If Mr. Abercrombie writes a little volume on "Tragedy," it will surely meet the welcome which his present booklet so fully deserves.

J. C. R.

The Rise of the Dutch Kingdom. By HENDRIK WILLIAM VAN LOON. New York: Doubleday, Page & Co. \$2.50.

In this neat, well-printed volume of 280 pages Mr. Van Loon gives an interesting account of the most inglorious and disastrous period of Dutch history: that from 1795 to 1813. For fifty years dissatisfaction with the plutocratic oligarchy, which had managed or mismanaged the affairs of the State, had been growing among the people. Hence when the French revolutionary army made its way into Holland it found a welcome from the malcontents, especially from those who had nothing to lose or hoped to improve their lot, no matter what change should take place. The alluring cry of liberty, equality and fraternity was taken up in

The Hague and other cities and towns. The sound was pleasant, but its accompaniment of extravagance, fraud and incompetence, familiar from Paris to Mexico, from Danton to Carranza, was not equally relished. The Stadholder had to fly before the emancipation, and then the troubles began. Assemblies, provisional and national, followed one another with bewildering rapidity; *coup d'état* succeeded *coup d'état* to undo what was effected or hoped for from the assemblies. Constitution came after constitution so closely that the thoughtful and patriotic were driven to despair. But the most humiliating phase of the whole chaos was that all these proceedings were directed from Paris. The only stable items in the Batavian republic's life were taxes, loans to the French, donations and deficits in the revenues. The colonies were lost, commerce was destroyed, manufactures ceased, schools and universities were neglected or closed. Napoleon's brother Louis was imposed on Holland as a king; but his position, owing to the domineering policy and ruthless exactions of the Emperor, became impossible, so he resigned after a few years. Finally, the Allies won in Saxony, and a ray of hope came to the Dutch. The French were then called back from the northern sections, a semblance of authority existed before the arrival of the Allies, and the choice of a king, William I, son of the last Stadholder, was ratified by the powers.

P. J. D.

The Song of Roland. Translated into English Verse. By LEONARD BACON. New Haven: Yale University Press. \$2.35.

Among the great metrical romances which have had the most striking effect upon the literature of the world, the "Chanson de Roland" holds a prominent place. The author of the original poem is not known, but it was probably written in the early part of the eleventh century. The plot of the story briefly told is this: On the fifteenth of August in the year 778, the rear-guard of the army which Charlemagne was leading back into France after a victorious expedition into Spain, was cut to pieces by the Basques in the Pass of Roncevaux in the Pyrenees. In this disaster Roland, Count of the March of Brittany, owing to the treachery of Ganelon, a brother-knight, was slain. Charlemagne returned and wreaked vengeance on the enemy, and Ganelon was tried and condemned to a cruel death. When the Norman-French came over to Anglo-Saxon England, they brought with them three noteworthy things: a lively Celtic disposition, a progressive Latin civilization, and a Romance language. The last-named fastened itself upon the Saxon tongue with such vigor that for three centuries the really superior native literature was almost entirely obliterated, and the English writers, even when they did not use the French language, slavishly copied French models. So "The Song of Roland" became very popular. Consecrating the pursuit of the feudal ideal, and celebrating the heroic virtues of courage and patriotism, it inculcated respect and reverence for greatness, justice and culture. The original poem is one of the finest of the French epics, and even to-day is read in the schools of France. None of the translations have reached the height of the original French, and the present work is hardly to be classed with some of the previous English versions. In an attempt to preserve the archaic form of the primitive poem, the language is often stilted and the lines run harshly. Perhaps Mr. Bacon should have kept to prose.

F. J. D.

Who Built the Panama Canal? By W. LEON PEPPERMAN. New York: E. P. Dutton & Co. \$2.00.

The author of this volume was chief of the office of administration of the second Isthmian Commission. This was the commission that succeeded the first board of army and navy engineers in 1905, and which was under the presidency of

Mr. Theodore P. Shonts. So quickly does history make itself nowadays that it is probable that most people have quite forgotten the wave of fear that swept over the country when, early in 1905, it looked as if the canal would never be built. Conditions in Panama from both a constructive and sanitary standpoint were not much better than they had been under the French régime. To make matters worse, an epidemic of yellow-fever broke out, and a stampede back to the United States began, both among officials and workmen, that threatened to put an end to everything. In the midst of these difficulties Mr. Shonts agreed to become president of the commission, with Mr. John F. Stevens as chief engineer. The change they made within eighteen months in conditions on the Isthmus was wonderful, for within that time the administrative, constructive and sanitary machine was perfected.

So Mr. Pepperman is the Boswell of Mr. Shonts and his associates, and withal a restrained and veracious Boswell. He gives due credit to the French engineers whose plans were used, and shows how much the success of the work owes to the invention of the steam-shovel. The author would have as much trouble, no doubt, in authenticating his ridiculous story about Philip II of Spain and his spiritual advisers in the first chapter of this book, as Mr. Lind had in tracing a certain papal bull. Mr. Pepperman does well to record something of the work of the Sisters of Charity who were the nurses in the hospitals on the Isthmus during the French and until well into the American régime. They, too, had their share in building the canal, and not a few became martyrs to their charity. Out of one band of twenty-five, twenty died of yellow-fever in the service of the sick. Incidentally Mr. Pepperman recalls that the Panama Canal was not the greatest engineering achievement of history from a technical standpoint. In this respect the New York subway, the Keokuk water-power plant on the Mississippi, and especially the rebuilding of the Grand Central Station in New York far surpass it. The volume is finely illustrated.

M. J. A.

A History of the United States for Catholic Schools. Prepared and Arranged by the FRANCISCAN SISTERS, St. Rose Convent, La Crosse, Wis. Chicago and New York: Scott, Foresman & Co.

There are omitted from ordinary school histories of the United States many points which it is desirable that Catholic children should know and which it would be profitable for children who are not Catholics to know, too. A grasp of a few of these facts would broaden the minds, open the eyes and modify the views of many an honest citizen. Some of these are supplied in this history. The work of presenting the history of our country from a Catholic standpoint has been undertaken before now, sometimes poorly—and therefore unfortunately—sometimes well. Some of the books are better adapted for private reading than for recitation in the classroom and later remembrance. The Franciscan Sisters seem to have kept the latter end in view. They have carefully divided the work into periods, chapters and paragraphs, taking care not to overcrowd their paragraphs with unrelated facts, but forcing the pupil and older reader to grasp the main idea presented. Order and clearness is the main merit, particularly from the close of the colonization period. The southern group of colonies is first described, next the central, and finally the northern. Hence Georgia's settlement is narrated before that of New York or the New England colonies. It will be difficult for the pupil, who studies the last of the colonies among the first, to coordinate his facts and keep an intelligent grip on his chronology. This defect is remedied to some extent by an excellent chronological review. These summaries at the

end of each period are a valuable aid in seizing the leading ideas. A good number of illustrations and twenty maps add to the value of the work. P. J. D.

Arundel. By E. F. BENSON. New York: George H. Doran Co. \$1.25.

As a study of the Tory, orthodox, English upper class there is no presentation more true to life than Mr. E. F. Benson's latest novel, "Arundel." The story revolves around Mrs. Hancock, a wealthy, comfortable—and Protestant—widow, possessed of a daughter. The gospel of her life is to make everybody comfortable, and this she carries into effect by a careful elimination of everything that might come into conflict with this gospel of comfort. Narrowed down to facts, it is a gospel of supreme egoism and selfishness; a condition of life in which one avoids, as far as possible, all that might interfere with a comfortable routine.

This outlook upon life is a heritage from the Victorian age, and still lingers in a remnant hide-bound and rooted in conventionality, represented chiefly by the squirarchy and the landed gentry. Self-satisfied in all their works and immovable in their prejudices, against them have been arrayed all the modern English movements of revolt in art, literature, ethics, and even religion. To them respectability is a counsel of perfection, and enthusiasm the unpardonable sin.

Into such a circle comes a young girl from India. A girl in whose eyes burned the joy of life; from the tips of whose fingers oozed the spirit of music. Edward, a proper and respectable young man, who had grown up wadded in the cotton wool of English conventionality, is engaged to the daughter of the wealthy widow; and then the girl from India comes into things. There is a small love tragedy, which Mr. Benson manages to straighten out at the end.

The love story which runs through these pages is of no great concern. The two things of importance are the author's fidelity in portraying a certain aspect of the British temperament, and the honor to which the average Englishman considers himself bound by his pledged word. Between these lie all the vices and virtues of the British race, a brief study of which is apparently the purpose of Mr. Benson's novel. H. C. W.

BOOKS AND AUTHORS

As April 23 marks the beginning of the three hundredth year since Shakespeare's death, the inquiry regarding the poet's religion which James J. Walsh, M.D., makes in the current *Catholic Mind* is quite seasonable. Part of his paper is published in this number of *AMERICA*. "A Grim Fairy Tale," by Daniel A. Lord, S.J., and "Euphemia," by Francis P. Donnelly, S.J., are other papers that will amuse and instruct the readers of the latest *Catholic Mind*.

AMERICA welcomes cordially the first number of the *Catholic Historical Review*, a quarterly magazine for the "Study of the Church History of the United States," published at Washington by the Catholic University. After a gracious foreword from Cardinal Gibbons, Bishop Shahan makes the new periodical's bow to the public in an excellent paper on "The Spirit of the *Catholic Historical Review*." The quarterly, he promises, will be "national in scope and character" and "devoted to the discussion of Catholic history on a scale corresponding to the importance which Catholicity has assumed in the life of the nation." Bishop Maes then contributes the first of a series of papers on "Flemish Franciscan Missionaries in North America." Father Englehardt tells about "The First Ecclesiastical Synod of California," and Charles H. McCarthy, Ph.D., has an interesting article on "Columbus and the Santa Hermandad in 1492." Father

V. F. O'Daniel, O.P., in his sketch of "The Rev. John Ceslas Fenwick, O.P. (1759-1815)," gives a good summary of all the services the staunch Fenwick family have rendered Church and State, but the author is a little inaccurate regarding the name and status of the line's present Jesuit representative. "Miscellany," "Documents," "Book Reviews," "Notes and Comments" and "Bibliography" are other departments in the quarterly. We wish the *Catholic Historical Review* a very prosperous career.

Mr. Erskine Childers' "The Riddle of the Sands, a Record of Secret Service" (Dodd, Mead, \$1.35), is a book that appeared in England a dozen years ago and has now been republished because the great war has made of special interest the theme with which the volume deals. The work is very well written, and is said to be an account of the actual adventures an Englishman and an American had during a yachting cruise in the North Sea. The book's purpose is to show what long preparations Germany made for the present conflict, and the publication of Mr. Childers' discoveries is reported to have "altered the whole plan of England's defence."—The industrious Ethel M. Dell, whose readers, it seems, were once Marie Corelli's, has lately written 590 pages about "The Keeper of the Door" (Putnam, \$1.40). Olga, the heroine, has three men dangling after her, and helps an insane friend through the "door" of death by purposely giving her an overdose of medicine. Misunderstandings, of course, ensue.

Katherine Tynan's "The Curse of Castle Eagle" (Duffield, \$1.25), a story that appeared serially in the *Catholic World*, is every and Irish enough to please and interest the author's many admirers. There is a smuggler's cave, a secret passage, a starving recluse, a lame lover and an ancestral curse, which Meg Hildebrand, the fair heroine, has the privilege of lifting from the house of Turloughmore. So when the shipwrecked Baron dies peacefully in his bed, and the handsome Lord Erris comes home cured, the marriage bells, of course, begin to ring.—Mary Agatha Gray's latest novel is entitled "Like unto a Merchant" (Benziger, \$1.35), and tells how several groping Anglicans found their way into the Church. A reformed convict and his double add to complications of another kind, which for a time make matters disagreeable for the hero. More sharply drawn characters and a stronger plot would have improved the story.

The "Fairyland" (Yale University Press, \$1.00) that delighted our childhood with its elves, goblins and queen's coaches with "waggon-spokes made of long spinners' legs" has by Brian Hooker been made into a grown-ups' fairyland filled with some wonderful sights. No Cinderella is introduced, but instead a young novice-nun is found on the abbey balcony sighing for life and a lover. She gets away from the convent and, after a narrow escape from being burned as a sorceress, is crowned with her lover in fairyland. A Yale professor of English finds that this drama seems to teach that "the rose of passion is a holier thing than the lily of virginity." Here, then, is the false lesson of Brian Hooker's "Fairyland"; it is founded in the flesh. Catholic instinct shrinks from this rhythmically-clothed fling at what it holds so sacred. If Brian Hooker can not see the beauty of a life consecrated to God, he should cease handling such themes.—"Homeric Scenes" (T. J. Gomme, New York), by John J. Chapman, contains a collection of famous episodes from Homer, including "The Embassy of Achilles" in two scenes, "The Death of Patroclus" and

"The Death of Hector." The scenes are thrown into a dramatic form, are described in stirring lines and might readily serve as an active means of making Homer live for the boy in class.

The Boston *Evening Transcript's* witty "Librarian" has petitioned the president of the American Library Association to "bar, ban, cut out, delete and excise" from the next meeting of that body the following words and phrases:

"Inspiration"; "inspirational." "Browse among" (still useful in regard to cows browsing among the herbage, but worn out in reference to readers in a library). "Helpful." "An example of intensive work." "Strike the key-note." "The library is the university of the People" (pronounced "peepul"). "The true university . . . is a collection of books." "Cooperation." "Values" (meaning vague, but used widely). "Missionary work." "Evaluation." "Uplift." "Yeoman's service." "Books as tools." "Along these lines." "Along educational lines." "Along inspirational lines." "Along [any old] lines."

A good list, but very incomplete. Why, the sociological department alone of a modern public library yields so luxuriant a crop of "bromides" that a page of *AMERICA* could not hold them. And who can enumerate the hackneyed terms the readers and publishers of "best sellers" habitually use?

BOOKS RECEIVED

- Richard G. Badger, Boston:**
Sanpriel. By Alvilde Prydz. Translated by Hester Coddington. \$1.25.
- Benziger Bros., New York:**
Like Unto a Merchant. By Mary Agatha Gray. \$1.35; The Friar Preacher Yesterday and To-day. Translated from the French of Père Jacquin, O.P. By Father Hugh Pope, O.P. \$0.75; A Garland for St. Joseph. Compiled by a Member of the Ursuline Community, Sligo. \$0.75.
- Bobbs-Merrill Co., New York:**
Happy Pollyooly. By Edgar Jepson. \$1.25.
- Cambridge University Press, New York:**
A Short History of Classical Scholarship. By Sir J. E. Sandys. \$2.25.
- Dodd, Mead & Co., New York:**
The Riddle of the Sands. By Erskine Childers. \$1.35; American Women in Civic Work. By Helen Christine Bennett. \$1.25.
- Duffield & Co., New York:**
The Curse of Castle Eagle. By Katherine Tynan. \$1.25; The Will to Live (Les Roquevillard). By Henri Bordeaux. \$0.75.
- Henry Holt & Co., New York:**
Hillsboro People. By Dorothy Canfield. \$1.35.
- Houghton, Mifflin Co., Boston:**
The California Padres and their Missions. By F. Smeaton Chase and Charles Francis Saunders. \$2.50.
- P. J. Kenedy & Sons, New York:**
Men Not Angels. By Katherine Tynan. \$1.10.
- Little, Brown & Co., Boston:**
A Girl of the Blue Ridge. By Payne Erskine. \$1.35.
- Longmans, Green & Co., London:**
The Westminster Version of the Sacred Scriptures. Vol. IV. Part III. The Apocalypse of St. John. By Rev. Francis Gigot, S.T.D. One shilling.
- The Macmillan Co., New York:**
Ruysbroeck. By Evelyn Underhill. \$1.00.
- Fr. Pustet & Co., New York:**
Kriegs-Predigten. Von Bernhard Dühr, S.J. \$0.35; Ein Ehrloser Feigling und andere Kriegserzählungen. Von A. Hruschka. \$0.30; Bunte Bilder aus dem grössten aller Kriege. Von Fritz Mielert. \$0.30; Erklärung der Psalmen und Cantica. Von Prinz Max. \$1.65; Die Exerzitien des Heiligen Ignatius. Von Peter Vogt, S.J. \$1.75.
- G. P. Putnam's Sons, New York:**
The Keeper of the Door. By Ethel M. Dell. \$1.40; James Russell Lowell as a Critic. By Joseph J. Reilly.
- Schwartz, Kirwin & Fauss, New York:**
The Dream of Scipio. Translated from Cicero *De Re Publica* VI 9-29. By James A. Kleist, S.J. \$0.50.
- Chas. Scribner's Sons, New York:**
The French in the Heart of America. By John Finley. \$2.50.
- Volksverein, M. Gladbach:**
Bayerisches Staatskirchenrecht. 40 pfg; Jungwehr-Anleitung. Von P. J. Busch. 40pf; Vorträge für die Kriegszeit. 35pf; Kriegs-Gesetze und Verordnungen 1919/15. 40pf; Landwirtschaftsfragen zur Kriegszeit. 40pf; Deutsche Gedichte. Zusammengestellt von Dr. Feldmann. M2; Mädchen-Turn- und Spielbüchlein. M1.20.

EDUCATION

The Jeanne d'Arc Club

THE whole trend of public entertainment is toward the pictorial. Human nature is eager to see, and picture exhibitions thrive on that curiosity. The great majority of them display little that is even instructive, less that is edifying, and a vast amount that is dissipating and vitiating. The real heroes are being more and more relegated to oblivion. To rescue some of them and place their inspired example before the eager eyes of Catholic youth in a striking and attractive manner is the purpose of the Jeanne d'Arc Club, of Loyola University, Chicago, which thus makes an effort to meet a problem that is vexing pastors and teachers everywhere. Hence a brief account of its origin, development, subjects and success may be of interest. The account will show what a religious and social influence a few Catholic students have exercised by their eloquence and zeal, and thus indicate what a mighty power for good is latent in the hundreds of young men who compose the student bodies of our colleges and universities.

About five years ago, a Jesuit Father teaching in St. Ignatius College became convinced that a graphic portrayal of the life and vocation and character of Jeanne d'Arc would be a revelation and an inspiration to the vast majority of Catholics, especially the young. From the *Maison de la Bonne Presse* of Paris he secured nearly one hundred beautiful views, copies of the best works of art on the life of the Matchless Maid. The story of her tragic life and death was cast in the form of a stirring lecture to accompany the illustrations. The effect of this combination, when given by the best speakers in the College, inspired with her spirit, surpassed all expectations. The example of the young peasant girl, doing such grand things for God and country, awakened nobler desires in the breasts of thousands and led not a few to become consecrated soldiers of Christ. People were especially impressed and delighted and edified by the grace and eloquence and unction of the youthful lecturers. From the first the experiment was a success and encouraged the development of the plan.

LOURDES AND THE EARLY CHURCH

Lourdes was the next subject added. The history of its beginning and development, from the first apparition of our Blessed Lady down to the vast pilgrimages of our day, was so completely and perfectly depicted that this lecture has been for more than a hundred audiences a veritable pilgrimage in spirit to the world's greatest shrine. It is especially worthy of note that, among the most interested and appreciative of those audiences, must be numbered various councils of the Knights of Columbus, who gave hearty expression to their enthusiastic appreciation by a rising vote of thanks. The director of the club was especially gratified and encouraged to hear from those Catholic men such comments as: "Father, that is the kind of entertainment we want. We've learned something. We now understand the significance of Lourdes and the reason for all those great pilgrimages." It is a great mistake to imagine that genuine piety does not appeal to men.

By the variety of subjects and widely different periods touched upon, the club has endeavored to give concrete evidence that sanctity is a characteristic mark of the Church in every age, our own included. A remarkable series of views from *tableaux de maîtres* and actual photographs carry the auditors back to the Church of the Catacombs and make them witnesses of the sublimest Christian heroism in the martyrdom of Saints Cecilia and Tarcisus. There could be no more eloquent or impressive sermon on devo-

tion to the Blessed Sacrament and frequent Communion than the boy martyr laying down his life for his Eucharistic Lord.

STORY OF THE LITTLE FLOWER

The next lecture is a sudden transition from those far-off days to our own and delights us with the sight of "The Little Flower of Jesus" unfolding before our very eyes. It almost startles people into the realization that, now as ever, "God is wonderful in His Saints." The effect of this lecture is in keeping with the marvels recorded of this "Strewer of Roses." The impression it makes on all classes can not be better expressed than in a letter from the Superior of one of the largest educational institutions in the Middle West:

The lecture was a perfect success. The pictures were beautiful, the stereopticon worked faultlessly, and the story of the Little Flower was given with the art, the faith, and chivalry of Catholic gentlemen. It would be difficult to estimate the influence for good that lecture had upon the audience. Our College students were greatly edified to hear young men discourse with so much faith, reverence and enthusiasm about the saintly young religious; the younger girls and the children were delighted, and the people who came up from the village received a fresh impetus to their faith. Some of them who had never heard of the Little Flower have become interested and are asking for further information about her.

May I ask you to congratulate the members of the Jeanne d'Arc Club upon their eminent success? They speak anew and confirm what we have always known of the Jesuits' training of young men. To the Sisters and students, they were as interesting and admirable off the stage as they were while lecturing. Please accept our congratulations on this opportune plan for winning souls to the Divine Master, and our thanks for making this pleasure possible to us.

COLUMBUS

"A renaissance in the veneration of Catholic women of the past is sorely needed," says Mr. William H. Leary, in a recent issue of *AMERICA*. The work of the Jeanne d'Arc Club thus far described seems to be a movement in that direction. But men, too, need the inspiration of the high ideals their sex affords. From among the splendid models the Church offers, the club selected Columbus. The patronage of the previous lectures by the Knights of Columbus determined the choice. Familiarity with the mere fact of his discovery might seem to make the choice a poor one. But the genius and character of the man, the motives that animated him, the obstacles he surmounted, the transformation his unparalleled achievement wrought upon the world, and finally the debt of gratitude due to him from all men and from us Americans in particular, are considerations by no means too familiar, as Mr. William N. Brown, State Deputy of Illinois, declares in a letter commending this lecture to the Knights of his jurisdiction:

I have noted, with special interest and satisfaction, the preparation and presentation of your elegant and elaborately illustrated lecture on the life and character of Columbus. This is an enterprise that must appeal very strongly to all Knights of Columbus who desire to see the noble Patron of our Order worthily portrayed. The unparalleled achievements of Columbus are unappreciated because practically unknown and misunderstood. Your treatment of the subject is characterized by a vividness, freshness and brilliancy that can not fail to arouse new interest and delight. There is evidenced a depth and thoroughness of study and research that have brought to the surface, not only the authentic facts, but the peculiar genius and character of the prince of discoverers, the spirit that animated him, the motives that rendered him indomitable and the virtues that make him a model of Christian Knighthood. Then, too, all the important incidents of his career are made most graphic and realistic by the great number and beauty of the artistic illustrations.

The test of the pudding is the eating. The Columbus lecture has stood that test not only with the members of the

Order, who glory in the great Catholic discoverer as their patron, but even of such critical audiences as a college faculty and students. "I am confident," writes a faculty member of Campion College, in reference to the lecturer, "that he can not realize the full meaning of the demonstration which applauded his splendid efforts." The Jeanne d'Arc Club can rightly, therefore, be said to have justified its existence and to have realized its twofold object: the training of Catholic speakers and the imparting of Catholic instruction and inspiration to thousands of gratified hearers.

F. G. DINNEEN, S.J.

Director of the Jeanne d'Arc Club.

SOCIOLOGY

Tannhäuser and Radical Feminism

WHEN the minstrel Knight Tannhäuser tuned his golden harp in the great hall of the Wartburg and prepared to do his knightly best as an aspirant for the chaplet of laurel at the tournament of song in praise of nature and love, he was stimulated and inspired by the breathlessly expectant attention of the Landgrave Hermann, surrounded by his brilliant court of nobles and fair ladies.

"PLAIN PHRASES"

Once launched upon his theme, our knight boldly cast all reticence to the winds and, striking impassioned harmonies from the vibrating strings, plunged with ready gusto into vivid recitals of the joys of Venusberg, the memories of which flooded his very soul with burning pictures.

In plain set phrases he hymned the joys of "seeking self-expression," "living out your own life" and the other shibboleths of the poets, essayists and dramatists of the flesh, sojourning in the delectable land of Venus.

When his hearers awoke to a realization of the drift of his immoral and defiant appeal to the unfettered elementary powers of animal instincts, that tournament came to a sudden end. The ladies, stopping their horrified ears, incontinently fled, their men folk, with dour, set faces and fiery glances, drew their menacing swords to avenge the sacrilege. Tannhäuser's life was saved, but in the end after the pilgrimage of penance, he still saw the light from the grotto of Venus and heard her alluring voice.

THE UP-TO-DATE EROTICIST

In aiming to achieve practical success in their propaganda, our modern feminists have found it profitable to take a leaf from Tannhäuser's book, by avoiding the tactical errors of the minstrel knight.

The up-to-date eroticist, who has written copious and explicit volumes of polemics in advocacy of informal divorces, informal marriages following probationary relationships, experimental excursions by novices in the fields of sex, in a word, the reign of "free love" does not placard our streets or exploit the novelty shelves of our book-stores with his naked propaganda set forth in words of one syllable that all who run may read. He bethinks him, rather, of the trite quotation beginning: "Vice is a monster of so frightful a mien," and veils his nasty wares in delicate euphemisms.

The actual contemporary policy pursued by the professed amorist is that of tactful opportunism, an adroit poisoning of the wells. Some charming woman of exceptional social and literary gifts, a sort of petticoated carpet anarchist, visits the larger towns and cities of our land, heralded as the advance agent of some writer known to fame as a radical and a sciolist in the field of sex relationships, a true forerunner of the newest evangel.

PEEPING PANDORAS

She seeks to impress her intellectual charm upon the motley feminine element who have been attracted to her soirées by the rumored daring and novelty of her master's views, through readings and recitations of poetry, romance and drama, hinting of "more to come" for the benefit of the initiate. Thus she sows her wayside crop of tares, some of which may mature disastrously to those poor, misguided souls which are led to embrace the cult proclaimed by the professor of the arts of love, who is concealed in the back-ground.

There need, perhaps, be no fear that these evil-minded apostles will convert any considerable number of decent Christian people to a practical acceptance of free love and so on, but the fact that there are so many gentlewomen of good repute who lack the moral stamina to protest against the woman and her works, or who themselves flock to her lectures or readings, is a humiliating and saddening spectacle, an ominous sign of the times. These gatherings at private houses and women's clubs are composed of a sprinkling of good, ignorant souls, who attend for social reasons, and with the professed motive of seeking an opportunity to broaden their culture; others are of the class of pallid vestals uncertain of age, but just wistfully curious to know what the void past might have meant for them; or they are mere peeping Pandoras who, under the thin pretext of seriously weighing all that may be put forth on either side of every question in the universe, insist upon lifting every lid and peering into every dark and noisome corner, possessed of idle and unchristian curiosity unworthy of the dignity and purity of high-minded womanhood.

ITCHING EARS

Still another type of itching ears frequenting these gatherings is to be found in the weaker vessels, those secretly guilty ones who are grasping at some shred of philosophy which, they hope, will in clear terms palliate or gloriously justify their evil lives to their own uneasy consciences.

Let us not despair. These migratory minstrels may cry aloud in the land: "Unbar the gates for triumphant Eros' feet!" but God in His mercy will not permit our youths and maidens to hearken to the siren call, or to fall into the pit prepared for them by Satan and his ministering spirits.

O. H.

NOTE AND COMMENT

Several Catholic Congresses have been announced for the coming summer. The meeting of the Catholic Educational Association will open in St. Paul on June 28, and the Central-Verein will convene in the same city from August 8 to August 11. The National Federation of Catholic Societies will hold its annual meeting in Toledo during the week of August 15. A rather unique Congress will open in Greenwood, South Dakota, on July 30. The delegates will be Catholic Indians and their missionaries, and the Congress will commemorate the seventy-fifth anniversary of the coming of Father De Smet, S.J., to the Sioux. Greenwood is said to be the camp near which the famous missionary received his first converts into the Church.

Boston recently witnessed an intercollegiate oratorical contest, held under the auspices of the Massachusetts Peace Society. Four colleges participated. The first prize was won by F. W. Wennerberg of Boston College, the second by Alfred Lane of Holy Cross. Mr. Wennerberg will represent Massachusetts in the contest of the North Atlantic States to be held at Clark University on April 30. A similar contest was held in Baltimore recently

and the first prize was won by Mr. Codd of Loyola College. At a time when the inferiority of Catholic colleges is insisted upon in some quarters, victories of this kind constitute an argument of value.

"Who are the best citizens in France?" asks the *Catholic Register*. Surely not the petty officials who even in these perilous times are doing all that they can to make the position of Catholics in France more intolerable. Some of these gentry have recently figured in courts-martial and other legal investigations. On the other hand, up to the middle of February, sixty-seven priests and one hundred and twenty-seven nuns had been decorated with the ribbon of the Legion of Honor, for deeds of heroism on the field of battle. In war time, as always, France, great in potencies for good or evil, gives the world a striking example of inconsistency. Priests and nuns whose patriotism is so marked as to be thought worthy of official recognition, can hardly be considered undesirable citizens. Yet that is precisely the case in twentieth-century France.

On April 15, the Catholic University of America celebrated the twenty-fifth anniversary of its foundation. Taking part in the commemorative exercises were the three American Cardinals, eight archbishops, thirty bishops, thirty monsignori, sixty representatives of colleges and universities, and more than three hundred of the clergy. Addresses were delivered by Cardinal O'Connell of Boston, President G. Stanley Hall of the American Association of Universities, and Dr. John Cavanaugh of Notre Dame. Cardinal Gibbons preached at the inaugural Pontifical Mass which was celebrated by Cardinal Farley. In a letter addressed to the American hierarchy, the Holy Father implored the blessing of God upon the work of the University.

Is it an abiding tinge of Protestantism in the fabric of the English language that makes "old maid" a term faintly suggestive of failure and of something akin to disgrace? After listening to the artless talk of a crowd of non-Catholic girls, the observer might conclude that the be-all and end-all of a girl's life is marriage. It need not be Christian marriage, nor even what plain folk would call a happy marriage, but it must be an alliance which will give or secure social station, a certain amount of independence, and complete freedom from the carking cares of financial difficulties. The practical acceptance of this ideal by many, may explain the increased number of divorces in the United States during the last decade. Certainly it explains, in part at least, the impression, fairly common among non-Catholics, that the girl who does not marry, has necessarily made a failure of life. "Is there a saint in your parish?" asks the *Catholic Columbian*. "See if she be not an 'old maid'." This is presenting the Catholic ideal. Unmarried life in the world is a difficult vocation, but embraced from proper motives, it often leads the soul along the way of the cross, straight to Christ.

According to a Bulletin recently issued by the Bureau of Education, one hundred and twenty-three American colleges and universities, out of a total of nearly five hundred, have adopted some form of the "honor system" in conducting examinations. Of these institutions, thirty-seven per cent. are east of the Mississippi and south of Mason and Dixon's line, while only four per cent. are in New England. No Catholic colleges appear on the list. Rev. John P. Chidwick of St. Joseph's Seminary, Yonkers, states that in an institution "where conscience receives such attention, the honor system is not required." Rev. William F. Dooley, S.J., of Detroit University, is quoted as saying that "there is no likelihood that it will be adopted" at that university. Princeton, Cornell, Barnard, Washington and Lee, are the most prominent which have adopted the system, while Brown, Ohio State, Vassar, Bowdoin and Trinity frankly oppose it. A few

schools, Franklin and Marshall and the University of Iowa, for example, are cited as having tried the system and found it a failure. Bryn Mawr and Mt. Holyoke favor it "in spirit but not in its present form." President E. C. Sanford of Clark College, Worcester, writes that "to ask a student to sign a statement that he has not cheated at an examination is like asking a reputable man to hang up a sign in his store that he does not use short weights." Probably the majority of Catholic colleges would align themselves with Bryn Mawr in favoring the honor system in its spirit, but not in its present form.

There are persons who believe that Catholics are doing very little in practical social work, just as there may be found from time to time benighted individuals who are surprised to learn that the Catholic Church supports thousands of foreign missions. One reason of this ignorance is the aversion of the average Catholic institution to publicity. While non-Catholic social agencies employ "publicity men" for the very laudable purpose of interesting the community in their work, Catholics, as a rule, so dislike advertising that they seem to forget the scriptural injunction of letting their light shine before men. This tendency is greatly to be regretted. In almost all large American cities, splendid Catholic institutions are doing noble work in the field of social service, unknown to thousands of Catholics in their own communities. If these institutions do not adopt proper means of bringing their activities to the notice of the public, it is hard to see with what right they can complain that the Catholic public does not support them. Blatant, untruthful forms of advertising are, of course, harmful; but a clear statement of an institution's purpose and needs would not only be most valuable to the social worker, but would, in many instances, win substantial support for the institution itself. It has been well said that Catholics never know what Catholic institutions are doing for the outcast members of society, until some municipal judge visits a Catholic hospital or reformatory, and proceeds to let the public know, through the medium of the daily papers, what "our Catholic brethren are doing." There is much truth in this criticism. If Catholics do not support Catholic institutions as they should, the reason may be found, occasionally at least, in an unwise self-effacement on the part of the institutions. One of the strongest arguments in favor of a public inspection, properly conducted, of Catholic reformatories and social agencies, is the fact that this inspection would let the world know the great good which Catholic institutions are effecting all over the country.

Writing in the *New Republic*, a weekly which in a very short time has won a reputation as a retailer of the tag-ends of cheap modern thought, Mr. R. S. Bourne notes that the Gary school system allots a certain time for religious instruction, to be given outside the school premises. Just why Mr. Bourne's youthful enthusiasm should betray him into a sneer at "the imagined necessity" of the parochial school, is hard to say. Mr. Froude defends the thesis that Elizabeth racked and butchered Catholic priests not because she wished it, but because the said priests took a perverse pleasure in being put to death. Mr. Bourne assumes the impossible attitude that millions of American Catholics have so little intelligence that they insist upon devoting, at the cost of great self-denial, millions of dollars to a system of schools which are wholly unnecessary. Mr. Bourne's sneer argues neither good manners nor good sense. Years of experience have proved the value of the parochial schools, while the Wirt system is as yet but an untried system, which a decade hence may top the scrap-heap of other educational systems which have been tried and found wanting. Mr. Bourne betrays his utter ignorance of the fundamental purpose of a parochial school, when he announces that because of the Gary system, a certain Polish school "has lost its reason for being, and vanished." Religious education does not mean to the Catholic, as apparently it means to Mr.

Bourne, an occasional period grudgingly allotted to the teaching of religion outside the school premises. This is just a little better than nothing. Religious education means God in the school from the opening prayer in the morning to the dismissal of classes in the afternoon. Catholic schools do not put God on the doorstep, where the children, passing out, may turn to Him or not, as they choose.

Simeon Strunsky, a true philosopher in cap and bells, once summed up the burden of the modern play and novel in a set of verses, of which the refrain was, "Nothing remains to be told." By their active ravings during the last ten years against the "conspiracy of silence," crack-brained clergymen and addle-pated sociologists, aided by magazine writers with a taste for the prurient, have almost succeeded in setting up moral nastiness as a proper subject of discussion in all circles of polite society, from the nursery to the drawing-room. "Nothing remains to be told." Everybody knows it now, even the school children, who have been subjected to a course in what is named sex-hygiene, but which the Eton boys of a few generations ago, more properly termed "smut talks." "There seems to be nothing in reserve in modern society," writes the *Baltimore American*. "Frankness is the key note of modern knowledge and discussion. May it not be that this induces too slight a regard for the serious and sacred responsibilities that rest upon matrimony?"

The question arises as to whether the so-called campaign of frank discussion of sex and vice subjects is to be approved, or whether familiarity with such topics does not itself breed a sense of looseness with respect to obligations whose sacredness rests upon their inviolability from vice gangrene. It remains true, as always, that vice is a monster of so frightful mien as to be hated needs but to be seen; but the poet adds that, seen too oft, familiarity with its face induces one first to endure, then pity, then embrace.

There is much common-sense and virtue in these remarks.

Apropos of the editorial, "Lessons in Decency," in the issue of *AMERICA* for April 3, Mr. Anthony Matré, the National Secretary of the American Federation of Catholic Societies, calls attention to the energetic efforts made by the Federation in many cities, in the interest of morality. The following figures chronicle the results of the labors in St. Louis alone:

The Federation there caused the elimination of 26,983 improper postcards; had nearly 1,000 improper pictures and statues removed from saloons and stores; caused the confiscation of 200 indecent stereopticon views; caused the suppression of all White Slave Films and several objectionable moving picture films; had 6,500 indecent blotters destroyed and 2,000 improper pennants suppressed; one "black-listed" play was not permitted to show in St. Louis on complaint of Federation, and objectionable features in other plays were eliminated; suggestive animal dances were ordered stopped by the police on complaint of Federation and 1,174 indecent books and pamphlets were destroyed or delivered up to Federation, besides a wagon-load of uncounted objectionable books. The Public Morals Committee of the St. Louis Federation has subdivided its work in keeping St. Louis clean and has sub-committees on "Saloons," "Press," "Advertisements," "Drug Stores," "Dance Halls," "Theaters and Moving Picture Shows," "Penny Arcades." The members of these sub-committees are ever on the alert and are co-operating with the city authorities.

In Cincinnati and Hamilton County the Federation has succeeded in suppressing black-listed plays and is keeping a vigilant eye on every form of vice, while cooperating likewise with other agencies toward the general public betterment. In Erie, New Orleans, Dayton, Grand Rapids, Toledo, Kansas City and St. Joseph, Mo., it has made its power felt in the same direction, contributing effective "Lessons in Decency" to those who care more for gold than virtue. In the Federation, properly supported and fully developed, Catholics should possess one of their mightiest influences for good.